

TWO SERMONS;

TOGETHER WITH A POEM,

STILED

MESSIAH'S CONQUESTS.

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TWO SERMONS;

TOGETHER WITH A POEM,

Adamson 1792

STILED

MESSIAH'S CONQUESTS.

BY THE LATE

MR. WILLIAM BATTY, K

MINISTER OF A DISSENTING CONGREGATION, AT WHEATLY,
NIGH COLN.

PUBLISHED FOUR YEARS AFTER HIS DEATH.



Bendal:

PRINTED BY W. PENNINGTON.

M.DCC.XCII.



T H E

PREFACE.

THE two following sermons were written by Mr. WILLIAM BATTY, some years before his death; and the poem on Messiah's Conquests was begun by him; but as death put a period to his existence, when he had gone through the Old Testament, and entered into the New, to the third attack which satan made upon Immanuel, Matt. iv. 8. it remained unfinished for the space of four years after his death. Some of his hearers then solicited me (who am brother to the deceased) to compleat the work: accordingly, I complied with their request, and have used my best endeavours to tread in the steps of the author; wherein, if I have failed, I beg that every reader will throw over it the mantle of charity. The author of the following poem did not appear to write from sinister motives, or mercenary ends; and every person who properly understands the cold reception which the gospel has met with, in all ages, from the generality of mankind, will readily conclude, that if the author's motives by the following performance,

2 2

formance, had been either to please men or obtain filthy lucre, he would have chosen a different subject, rather than have confined himself chiefly to set forth the victory of HIM, who in every age, has been a stone of stumbling, and rock of offence, to the Pharisee; and to the learned Greek, foolishness. But it hath pleased the Father to hide those things from the wise and prudent: yet in his infinite condescension hath revealed them unto babes; and I, who am less than the least of all his servants, who have joined my weak abilities to further this performance; all my desire is, that the conquering Messiah, who never fails of obtaining a compleat victory over all his animated adversaries, may accompany it with his blessing; that the dark may be enlightened; and that every believer may be strengthened, and built up in their most holy faith, so that God may be glorified thereby, is the hearty and sincere desire of the reader's soul's well-wisher,

KENDAL,
MAY 28, 1792.

Christopher Batty.

TWO



TWO SERMONS

ON THE

FOLLOWING TEXT.

By grace ye are saved through faith, and that not of yourselves ; it is the gift of God : not of works, lest any man should boast. Ephes. ii. 8, 9.

AMONGST the many controversies broached, carried on, and still subsisting among professors of Christianity, that of salvation by grace is one of the principal : and this indeed immediately concerns those, who have any zeal for the glory of God, the honour of Christ's name, and advancement of his kingdom, or the good of mankind : all which articles have such a dependance thereupon, and inseparable connection therewith, that in my judgment they must stand or fall together.

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True

True it is, that many Christian controversies have appeared and been carried on, in a seeming distant relation to that grand point; yet upon a close examination, or by length of time in tossing it to and fro, it has been fully manifest that this doctrine has been the hinge, whereupon they have all turned, and wherein they have all centered. This was the fundamental difference between the Romanists and Luther; and this is the central point of difference in all those disputes amongst Protestants, not only concerning liberty and necessity, or grace and free-will; but also concerning preparations for conversion; the nature of faith; fitness for grace, &c.

Treatises are written from many different quarters from time to time, upon this important subject; discovering the grace of God in opposition to counterfeits: yet as it is a doctrine that will ever want repeating to those who hear and believe it; and manifesting, or declaring, to those who are ignorant thereof; I have ventured to contribute my mite into the sanctuary, according to my ability; without (I trust) despising, or undervaluing those, who have gone before, and cleared the path of that rubbish which is continually falling into it from corrupt nature.

In 1 Cor. xvi. 8, 9. the apostle Paul tells the Corinthians, that at Ephesus there was a great door and effectual opened for him to preach the gospel; but many adversaries. By the grace of God, a door is opened even for an apostle to preach successfully: and by grace the hearts are opened to receive the word of salvation savingly. In the Acts of the Apostles we have a further account of this preaching, not only by being told, that there were many called to be disciples; but that those disciples became a regularly organized church, under apostolic labour and direction. Therefore in the beginning of this chapter,

chapter, he tells that church, that they were once dead in sins, children of wrath, and walked according to the course of this world, which was according to the mind of the prince of the power of the air, but that now they were quickened, and that by God, through his powerful word, who in mercy had loved them in their death and sin, and out of that love had sent his Son, who had died for them, and risen again for their justification; and with whom (saith Paul) ye are or were quickened. For as God's people suffered and paid in their Surety, so in like manner, in their Surety they rose and sat down in the heavens: and if so, it is evident they must be as passive in their second as in their first birth. Then he adds, By grace are ye saved, and for this end primarily, that in the ages to come, he might shew the exceeding riches of his grace, in his kindness or everlasting love towards them in Christ Jesus; and then as if he had but hinted at their salvation, by grace, he adds, in the text, by way of further explanation, By grace are ye saved through faith, and lest any should surmise that this faith is a work of man, to be attained by human power, or acted by himself, he adds, and that not of yourselves; but even that faith is the gift of God.

For the sake of order, I shall divide the text in the following manner. First, treat of salvation; Ye are saved. Secondly, of the efficient cause, namely, grace; By grace are ye saved. Thirdly, of the way how, through faith. Fourthly, of the negative and positive assertion, that this salvation is not from self, or of man, but of grace; And that not of yourselves; it is the gift of God. And lastly, of the reason subjoined; "Not of works, lest any man should boast."

First then, let us consider the import of the word salvation. Had sin never entered, there would have

been no misery nor bondage, and consequently, no occasion for salvation. For to imagine that man is now in that same state and condition he was in when turned out of the hands of his Maker, is an indignity put upon the Creator, and a contradiction to the reason of man. "For the invisible things of God are clearly seen by the things that are made, even his eternal power and Godhead," whereby it is manifest through the works of creation to the conscience of man, that if all this world and its fullness was made by God, and for the use of man, he (that is, man) must have been in a different state and condition from what he now is, and more capable of governing and enjoying it than he is at present: otherwise God could not have expected glory from the works of his hands; and if man is at present as he came from the hands of God, blind, envious, distracted, and enslaved, by a variety of tormenting (and to self incurable) passions, it cannot be a sin to gratify the same; unless we can suppose that pride, envy, and indignation, constitute the character of the Creator of all things; and that tyranny, disorder, and confusion, are essential parts of his government and kingdom.

But the word of God (the scriptures of truth) declare that God made man upright, but that he has sought out many inventions. Man was originally made in the image of God; that is, in knowledge, knowing the true God, whereby he believed in him: righteousness, that is, a squaring with the divine law in words and actions: holiness, that is, true holiness, or holiness of the truth, consisting in love, through which he was holy and without blame before him in love unfeigned, being free from every inordinate passion, and unholy temper, in spotless purity, a created image of Jehovah, who is characterized **THREE and ONE**, that is, Father, Word, and Spirit; and yet

yet those three are one God. So the image of the three-one God in man, was a threefold life, which his soul lived in the body; namely, that of the plants, for we grow up from a seed, as a tender plant before him, and that of the brutes, for they have the five senses in as great perfection as man; and joined with these the divine life consisting in the favour of God: and besides this the soul in man is distinguished into heart, soul, and mind, which three faculties are said to be renewed in the regenerate, and the subjects of the three afore-named qualifications, that is, knowledge, righteousness, and holiness; and yet this threefold life in man with the suitable qualifications to each faculty, make, according to the scripture, one living soul; and a curious image of the three-one God.

In this state man was both a federal or covenant, and natural head of all mankind. His situation was in an earthly paradise, suited to the original frame and constitution of his body, he standing between the visible and invisible worlds, and as a link coupling or connecting them together. As God was his Sovereign, he had an absolute right to dispose of him according to the pleasure of his will; nor could there be the least shadow or pretended right in the creature to reply against God, "Why hast thou made me thus." Notwithstanding, he was a perfect "law to himself" and "in a law to God," yet God did not leave him to that innate or original law (essential to his frame as a creature) but gave him a positive law by special revelation, to be as a test or proof of his obedience, and a means of dependance upon him; whereby alone he could only stand and retain his happiness. This positive law or divine revelation was comprized in these words; "Thou mayest freely eat of such and such fruit, but in the day thou eatest of the fruit of the tree of knowledge,

of good and evil, thou shalt surely die." Here was divine authority, declared in the divine word, manifesting God a Sovereign, both bountiful and just. bountiful in giving his creature such variety and plenty, and just in declaring he would reward his obedience with a continuation of his favours; and punish his transgression with death spiritual, temporal, and eternal. Hereby it appears, that man's first and great duty was, to believe in God; and to have his dependance upon him, through the word he had spoken, and whereby he would retain a sense or knowledge of his true character, as just and benevolent; and which should have been the spring of his obedience, through love and fear.

The temptation against him was suited to his state and circumstance; and principally intended to deface God's character in his mind, by imprinting other notions therein concerning his Creator, than were manifested unto him by his natural knowledge or special revelation. "Ye shall not surely die," said the father of lies: here was a flat contradiction to the divine word, by or from a conclusion drawn from vain and deistical premises, by the arch-free-thinker, who is the father of lies, and imitated to this day by a genuine offspring of his; who are wise in their own conceits, above what is written; but not washed from their filthiness: but their folly shall be made manifest as his was, in speaking a lie which was his own, for he was the father of the same. When this lie was admitted or received into the mind, by believing it, the holy Adam was begotten by it and born of it; a child of darkness unto a vain and hypocritical hope: and the old man was formed hereof, together with all his evil members, as fully as the new man is begot and formed of the truth of God. The truth of God was driven out of the heart by the lie; the right knowledge of God's character,

character, as just and bountiful, was lost; and this was followed by a breach of God's law: whereby man became a sinner, and unrighteous, plunged into the whirlpool of corruption, through lust, (or evil desire) whereby he became unholy in heart, temper, and disposition, which the scripture calls a leprosy, or the plague of sin. Thus lust having conceived, brought forth sin; and that being finished, brought forth death: and now where truth and the knowledge of God dwelt in the heart before, the lie or error took place, and became a fit habitation or cage for the unclean spirit, (as the renewed heart is for the Holy Ghost) who lives and works in the hearts of the children of disobedience; and hereby all unregenerate souls are properly constituted and rightly called the children of the devil. That divine life in man, which had consisted in the favour and enjoyment of God, was now lost; and he became dead in sin, ignorant of God, alienated from him; partaker with the devil in his grand rebellion, a volunteer in his army; a slave to lusts and passions, an enemy to God; under the curse of a broken law; "having no true hope, and without God in the world."

Adam being the covenant head of all mankind, they sinned, and by virtue of the covenant were constituted sinners, and guilty with himself of the threatened death; which in its full extent was banishment from God's presence, and the glory of his power; with an everlasting destruction both of body and soul to all eternity. Thus by one offence, imputed to all, judgment came on all men, to condemnation; and death reigned by that one offence, passing upon all, (both infants and aged) because all had sinned: and it is to be observed, that death reigns, not because of old age only, but because of sin, through the word of God, which gives power unto death; for by God's threatening word, ("thou

shalt die") sin reigns unto death, over all mankind. And as Adam was likewise the natural head of all mankind, when he became a sinner and corrupted; he must now, by the laws of generation, transmit corruption, sin, and misery to all his posterity: so that now we are conceived and born in sin.

From this source of evil (the lie received) flows all man's misery, distraction, and confusion of mind; wickedness and blasphemy in his heart against God, through wanting to be independent of him, and manage for himself, by his wisdom, strength, and righteousness; which is followed by disappointments, vexations of mind, horror, and despair, raging against God through meeting with the curse at every turn; and at last with all the miseries of hell, if not prevented by the salvation of God.

The world in its present state, is a full proof of this. Wickedness and misery are the inhabitants of every place and land; and the manifold motions and inventions of man, to heal himself, or flee from it, are only attended with disappointments and lying down in sorrow.

The salvation of God has different meanings in scripture. Sometimes it signifies a salvation from outward bondage and distress; and then it is temporal, or but for a time. Thus it was with regard to Israel, when in cruel bondage and distress under the Egyptians; and when they cried unto the Lord, he heard their groanings; and sent them a deliverer, and saved Israel with a great salvation. But this in the general was but temporal; for many of those perished in the wilderness. Again we read, that after their seed was brought into the promised land, upon their disobedience, God sold them into their enemies hands, where they were distressed in bondage: and when they cried unto the Lord, he raised up particular persons endued with power from on high,

high, as Sampson, Gideon, Jephthah, &c. and those, under God, wrought deliverances for Israel, and obtained for the same the character of saviours.

But the salvation spoken of in the text is different from all these. First, in the Saviour; for however great and mighty those other saviours were; yet they were all but men, of like passions with the saved. But he who is the captain of this salvation is above Joshua, Moses, &c. as far as the heavens are above the earth, and much more; for he is the mighty God who created all things, and who was born of a woman, in time, by the overshadowing power of the most High; and was truly called the Son of God.—Equal to the Father in majesty and power: the image of the invisible God: his very character: in whom all the incommunicable perfections of the Deity shone forth with inexpressible blaze; for when he manifested forth his glory, his disciples believed on him. He was and is the Essence existing: Father of Eternities, Times, and Ages: the Jehovah, who was and is the Almighty: through assumption of our nature he became Immanuel: two natures, human and divine, united in one person for ever. Here he had a name given him which is above every name, even JESUS, to signify that he is Jehovah in the flesh, who will save his people from their sins: for among them there was none found able or worthy.

Secondly, as this Saviour was the greatest of any ever appearing under that character, so his salvation is proportionable thereunto. For he must save Israel or his people from their sins; not only from the prison of Egypt, or yoke of Babylon, but from all their enemies, that is, principalities and powers; antichrist and his oppression; the world in all its adverse forms, as the lust of the flesh, the lust of the eyes, and the pride of life; sin in all its different appearances

appearances and operations; from the curse in its multiplied dimensions, and death in its most dreadful forms: and not only must he save from all those, for a time, and put us into a capacity to manage for ourselves, but he is engaged by the most solemn ties of word, oath, and covenant, to save for ever: and therefore his redemption is called “eternal,” and Israel’s salvation “everlasting:” not only to bring back the tribes of Israel to an earthly Canaan or terrestrial paradise, and reign with him a thousand years, but to an heavenly inheritance into the presence of God, (as Joseph brought his brethren before Pharaoh) to sit at his own table, eat of the hidden manna, and drink of the new wine, at his own table, sit with him on his throne, the same as his Father’s throne, judge the nations, be no more sick, go out no more, but solace in his love, and drink of those rivers of pleasure which are at his right-hand for evermore. — This is the salvation spoken of in the text.

Thirdly, this salvation is by grace. — “By grace are ye saved.” It has frequently happened, in all controversies, that much dust has been raised, and that an eye has been had more to the weakness and unguarded motions of the opponent, (in order to wound him) than to lift up and establish fallen truth, although it was said on all sides to be the thing contended for; whereby, words have been multiplied without knowledge, and counsel darkened, even by those who appeared on the side of truth. How common it is, in treatises of this subject, to find the word GRACE frequently mentioned in the title-pages, but seldom ventured alone; without an associate (doubtless intended either to help or strengthen the same.) Hence we hear of free-grace, free-grace indeed, unmerited grace, &c. All which, and several other epithets annexed to the word grace, would seemingly

seemingly lead us to think that the word grace alone is not sufficient to hold forth unto us, that the salvation revealed in the scriptures is of mercy, and the gift of God, in opposition to any work or worthiness in man whatsoever: and has not this way of speaking, countenanced or led to that common way of teaching, a progression by steps in conversion-work? From a desire, for a desire, to a desire: from desire, to prayer: from prayer, to striving: from striving, to a birth, and all this by a grace not quite free, and when the child is come to the birth, then comes on free-grace indeed, to bring him through. How similar this is to that doctrine of Rome, which tells us, that attrition (or a sorrow for sin, from the fear of hell) leads to contrition, (or a sorrow for sin, with purpose of amendment;) and that disposes to the grace of the sacrament of penance; and that leads to justification. I think the agreement here is as great as that of the apostle, between by faith, and through faith. Was it not somewhat after this manner, that the now fainted champions for the truth of old behaved in their contentions with the Arian infidels, concerning the divinity of the Son of God? In which good cause they appeared zealous, under the patronage of the profelyted emperor: but by their coinage of words, and new-invented terms, was it not plainly manifest that they durst not venture the truths of God in those words which the Holy Ghost had taught and delivered them in? But what advantage was gained or light thrown into the subject by those new unscriptural terms? St. Athanasius (for they fainted him) affirms, (and whosoever disbelieves him must be damned) That "the Son is of the Father alone, not made, nor created, but begotten." The Nicene doctors maintain that "the Son is begotten of his Father before all worlds," (but how long before they

they say not,) and that he is "God of God;" and as if that was not sufficient, "very God of very God," &c. Now the Arians (I suppose) allowed him to be a created God; and where is the difference between a created God, and a begotten God? Shall we say, as much as between created Adam and begotten Abel? What have we gained? Might not Abel be as wise, strong, and good as his father was, when he begat him? Well, but it cannot be said that he was as old; for, according to Dr. Clark, John cannot be as old as his father: and might not the Arians' created God be as old as the creed-maker's begotten God? I see no reason, keeping to the terms, for the contrary. O yes, but they maintained that the Son was of the same substance with the Father: if so, that one substance begot another substance, (although of the same nature) then as Calvin observed long ago, there must be a generation of gods. Was not this betraying that good cause (they were defending) into the hands of its avowed enemies, by unscriptural and philosophical terms? For the scripture no where holds forth that the Word which was God, was begotten, except with relation to his incarnation.

A natural consequence of this, was the invention of the word PERSON, but as contrary to the scripture as the other: for it is no where used in God's word but either with respect to the person of Christ or the persons of men. And who can think of the word person, according to its common definition or native signification, when applied either to Father, Word, or Spirit, without, not only making a distinction in the Godhead, but a plurality of gods? Would it not have been better to have maintained from the word, that there are three who bear record in heaven, the Father, the Word, and the Spirit, and these three are one; than have suffered themselves to have been

been led by their enemies into the mazes of corrupt philosophy, and there be foiled by them? David was girt with a coat of mail when he was about to attack Goliath: but he wisely put it off before he took the field; and went with his approved armour, trusting in the name of the Lord, and soon returned in triumph, with his enemy's head.—After this manner only, can the Christians stop the mouth of gainfayers, by saying, “it is written:” for the word of God is sharp and powerful, to the pulling down of satan's strong-holds and imaginations, or haughty reasonings of men. But to return, to add any epithet to the word grace, in order to distinguish it from its opposite, that is, merit arising from man's work, seems equally unnecessary as adding “long to immensity, or wide to eternity.”

As grace, in scripture, is opposed to the works of man, there can be no great difficulty in fixing its proper meaning. Work, is something done, deserving or hoping for reward, but grace is the favour or good-will of God, bestowing blessings on his sinful creatures, without being in the least moved thereto by any motions or deservings in the creature: and if grace and works be blended together, then it is neither grace nor work, but another covering, figured by the linen and woollen when wove together, which was forbidden by the law of God. For human and divine righteousness cannot be twisted together, unless in the imagination of man, and there it is not the gospel ground of hope for eternal life,—“For if it be of grace, then it is no more of works,” (saith Paul) “and if of works, then no more of grace.” Otherwise the proper notion of works and grace is confounded or destroyed.

Notable and pertinent is that example so introduced and handled by the apostle Paul, concerning the twins in Rebecca's womb: “when they were unborn,”

unborn," (saith the apostle) "having done neither good nor evil, that the purpose of God, in saving by grace might stand, it was said unto her, the elder shall serve the younger."—It is observable, that evil is not the prime cause of serving, nor good the prime cause of reigning, but the good pleasure or sovereign will of God: and what doctrine the apostle makes use of, it is to ascertain or demonstrate, must be obvious to a reader unprejudiced in the favour of either the doctrine of salvation by grace, or that depending upon the will of man. The scriptures affirm that grace was given us in Christ Jesus, before the world began; and it is certain that could never be for or in consideration of any work of man, wrought by him, before he had a being, nor for any foreseen to be done by him in time; for if so, grace is no more grace.

One often hears mention made of purchased grace: but the scriptures are silent upon that head; knowing if grace was to be purchased, there could no one be thought of for the purchaser but Jesus Christ; and if so, the next question would be, who purchased that grace which gave the Son of God.—It would be very improper to suppose another saviour antecedent to him. But the scriptures tell us, that God gave grace to Jesus Christ, for the church, before the world began; and that same grace gave him to be the saviour of his body and to purchase his church (not grace) with his own blood: For purchased grace seems not only unscriptural, but repugnant to common sense; for suppose we say, Christ purchased grace of the Father, and gave it to the church, it might be asked in that case, whether God the Father be a God of all grace, according to the scripture, or he gave some, and sold other some; or secondly, how it could be called grace of God, when purchased of him;

him; for grace and price are inconsistent. But further, if God gave a sufficient stock of grace to Christ, for his church, before the world began, (and the scripture saith he had the spirit without measure, and grace in all fulness) no occasion can be found for purchased grace.—Let it be said then, according to the word, “He is the God of all grace; and through grace gave his Son, and with him freely gives us all things that pertain to life and godliness.”

Jesus Christ is the great gift of God, and a gift equal to his love. The love of God can no way be rightly conceived of, but in the gift of his Son: for he so loved the world as to give his only begotten Son. Here did God commend his love unto us, in that while we were yet sinners, Christ died for the ungodly. When man had sold himself for nought into the hands of his enemies, lost the divine life and favour by his transgressions, and was become a slave to his lusts and passions, exposed to the divine vengeance through the curse of a broken law, together with all his posterity, a redeemer or saviour became wanting, or else the whole human race must utterly perish: and as it was by one man that sin and death entered, so it must be by man also that redemption and eternal life could be regained.

It was a law in Israel, when a man died without issue, that the equity of redemption should belong to his next kinsman, both with regard to the taking of his widow for raising up seed to his brother, and also for the redemption of his inheritance. This is exemplified in the case of Boaz and Ruth: “Boaz spread his skirt over her in taking her to be his wife, and in redeeming the inheritance of her husband before the inhabitants of Israel,” he being the next kinsman after the first had relinquished his right by plucking off the shoe in the presence of their elders.

Jesus,

Jesus, while in the form of God only, could not be a redeemer, because therein he was incapable of either obeying or suffering: both which were of absolute necessity to the redeeming of Sion with judgment, and her converts with righteousness. Then it was that he took upon him the form of a servant, whereby he became a kinsman; and through his voluntary accepting of the offer, he became a kinsman-redeemer, engaging to pay the debt for his church, and take her for a bride, and raise up seed to her first husband, (the law or covenant of works, now dead by his body) whereby his name (that is, the law) is perpetuated in the children of God; for they are living tables of stone, whereon the righteousness of the law is written and shewn in the fruits of the spirit, which are children of this second marriage of the soul and Christ; through which, fruit is brought forth unto God. This is the seed that shall serve him as long as the sun and moon endure.

This the Lord Jesus did in the days of his flesh, by giving a perfect and unfinning obedience to the holy law in all its demands, without the least abatement. For the law of God in all its demands (with man's obligation thereto) was perpetual and eternal: heaven and earth should sooner pass away, than one tittle of the law fail in its demands, either of obedience by doing, or execution by suffering; its being a transcript of God's holiness, made it of necessity to be both unchangeable and co-eternal with God. Therefore, while God remained just, and the law holy, the breaker of it must be a sinner, and liable to be punished with the threatened death; or else God would be found to be not a God loving righteousness and hating iniquity: nor could sin be forgiven without atonement, unless God had been untrue to his threatening, and unjust in his government.

It

It may indeed seem equally or more unjust in God, to punish an innocent Christ, for the sins of others, than to remit sin without satisfaction. To punish an innocent person for the crimes of another, according to the rules of human judgment, would doubtless be the height of injustice: willingness in the sufferer, would not alter the case, nor make the punisher any more excusable. Earthly kings, although ministers of justice, under God, are nevertheless tied to laws by him from whom they receive, and under whom they hold their kingdoms. He has put the sword into their hands with this commission, "Whoever sheddeth blood, by man shall his blood be shed." But with regard to the King of Kings, he is an absolute Sovereign, ruling according to the counsel of his will: and this is exemplified in many cases. If it was right in God to command Abram to go and offer his son, it could not have been wrong in him to have sacrificed him; although contrary to the light of nature, and the law of God. The kings of Israel were called gods, by reason of their typical prefiguration of Christ the King of Israel, and had the power of life and death, in their ministration, and were obliged by the law to punish every felonious action (constituted such by their law) with death. But the innocent son of a rebellious father, was beyond the reach of their judgment, which reached only to actual and personal transgression: for the right of punishing children, for their fathers' crimes, was a prerogative of God, reserved for or to himself alone. But in that covenant, the sovereignty of God appeared in many particulars, as in choosing that nation, before any other, to special favours and privileges: and still more striking, in visiting the sins of the fathers,

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upon their children, to the third and fourth generation, and shewing mercy to thousands. This could not be restrained to those children who lived in their fathers' sins, or followed their fathers' virtues; for then visiting sin, might as well be extended to the tenth, as fourth generations; and upon that exposition, the shewing mercy, might as well be to the millions, as thousands of them that love him. The Jews, who did not like this procedure of God, in visiting sin upon the innocent, (as Adam's upon his posterity, and the Jews' sins upon their children) nor his way of shewing mercy to thousands who were guilty and helpless, cry out, "our fathers have sinned and are not, and we have born their iniquities;" (Lam. v. 7.) "They eat four grapes, and our teeth are set on edge:" and when the Lord vindicates his proceedings, against their murmurs, he tells them, "all souls are his," and therefore could dispose of them at his pleasure: but at the same time shews them their ways were unequal, and if they did not like his method in punishing sin, and shewing mercy, (which was in truth not submitting to his way, of saving sinners by Christ) they should every one die for their own sin, or live by their own righteousness. In this whole controversy, God shewed to the Jews, that it was his purpose or fixed will, to punish sin in the person of Christ, the just for the unjust, that he might bring us to God: and though no guile was found in his mouth, yet it pleased the Father to bruise him when he had laid our iniquities upon him. It does not appear, that the law forbade the payment of debt or punishment of sin, in a surety: for it cannot be more unequal to punish sin, in a willing, engaging surety, than to curse an unborn world, for the sake of one man's sin. But although

though it may not be contrary to the law of God, yet its final resolution or answer must be from his good pleasure, who worketh all things, according to the counsel of his own will; which will Jesus Christ came to accomplish: for "Lo I come," saith he, "to do thy will."

Jesus Christ having thus engaged to redeem his people, their sins were transferred, or laid upon him; for "the Lord," saith the prophet, "laid upon him the iniquities of us all." This was figured out to Israel on the great day of atonement, when the high-priest made reconciliation for iniquity, by appearing at the temple's gate, in his priestly robes, with the names of all the tribes in Israel upon his breast-plate in the ephod, and that coupled by wreathen chains of gold to a shoulder-plate; wherein were written again, the names of Israel, in two precious stones, upon his two shoulders; and then taking two goats, whereupon lots were cast, the one for the people, and the other for the Lord; one of which, namely, the people's goat, was slain, and its typical blood carried by the priest into the holy of holies, and sprinkled before the mercy seat, towards the faces of the cherubin; (which were emblems of the Triune God, in fellowship with his church, signified by the face of a man) whereby reconciliation was made for iniquity, and the holy place perfumed by the incense from the fire upon the censer in his hand, an emblem of Christ's intercession, arising from or with the merit of his blood. After this, the high-priest confessed upon the head of the living goat, the sins of Israel, in all their transgressions, with his hands lying upon the head of the goat, and thereby, in a shadow, transferring the sin of his Israel upon the goat, which was carried into the wilderness, or a land not

inhabited, Lev. xvi. In like manner did Jesus Christ in the days of his flesh, bear our sins and sorrows, (or punishment due thereto) when his Israel was fixed to his breast, by love stronger than death, and bound to his shoulders by the power of Jehovah. Here was almighty power, and everlasting love, centering and appearing in the person of Jesus Christ for his bride, clasped in his arms, sealed upon his heart, and coupled to his shoulders. Well might Paul (knowing this) cry out, "who can separate from his love." How different is the character of Jesus Christ represented here, from that given him by many teachers, who talk much of his love to sinners, but upon a full discovery, it turns out only like that love which is human, quenched by the waves of opposition, and suffering its objects to perish, either for want of power, or good-will to exert it. If the typical redemption of Israel did not shew this, what did it shew? or was it not rather a dumb sign? For as face answers to face in a glass, so did this to the revelation of Christ in the New Testament.

Then it was, that the wrath of God did burn against sin, and God manifested fully, that character he gave of himself to Moses, that is, a God gracious, merciful, visiting the fathers' sins upon the children, not clearing the guilty, and shewing mercy unto thousands. Then was fully manifested or displayed, the truth and comprehensive meaning of those awful words, "the soul that sins shall die." Death was the wages of sin; and accordingly Jesus felt the pains of death laying hold upon him, when he cried, "my soul is exceeding sorrowful even unto death. My burden is so great that I shall die under the weight thereof. I looked for an intercessor, but there was none. My friends and acquaintance stood

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at a distance: my familiar lift up his heel against me: my sheep ran away when the wolf came, and were scattered. They (mine enemies) gaped upon me like lions, roared like wolves of the evening, pushed with the horns like the bulls of Basan, made mouths at me, and pointed with their fingers, wagging their heads, and shooting forth reproachful words to aggravate my misery." In this forlorn condition, the Lord Jesus cries, "the day of vengeance is in my heart, and the year of my redeemed is come: I will tread down the people in mine anger; and bring down their strength to the earth. He put on righteousness, as a breast-plate, and the helmet of salvation upon his head, and clad himself with zeal as a cloak; setting his face as a flint, and crying, who is mine adversary, let him come near," Isai. l. 7. lxiii. 4, 5. In this jealousy of love, the Lord Jesus gave his back to the smiters, and his cheeks to them that plucked off the hair, his hands and feet to be pierced, his flesh to be torn like the ground, when broken with the plough, his bones to be disjoined, his head to be crowned with thorns, his visage to be marred, for he did not hide his face from shame and spitting. He was like a sheep before his shearers dumb, and did not open his mouth, nor once cry, for all the bodily pains his enemies inflicted on him. At the same time his soul was made an offering for sin; poured out like boiling water from the furnace, heated by the wrath of God; when the light of God's countenance was hid from him, in the day of his fierce anger; and when God's vengeful arrows, poisoned with the venomous curse, stuck fast and deep in his righteous soul drenched in his heart's blood: whereby his wounds stunk and were corrupt, through which he became loathsome, in-
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so much that they hid their faces from him; while he roared for the disquietude of his soul.—This was the day of darkness, when God hid his face, and his servant was troubled. The terrors of the Lord were mustered in battle array, against this righteous person, and the divine smile (which is better than life) turned into a sin-avenging frown, which is death in its most dreadful forms.—Now was the evil and demerit of sin fully exposed in a languishing God: now was the extent of the law explained in Immanuel's obedience to its dictates and its threatenings, in his bearing all its manifold curses, without the least abatement. In this character he was made the sin-offering, and his blood was poured forth upon the ground, to make peace for his people.—He cried, "it is finished, and gave up the ghost:" even every *iota* of the law which cried *do*, is now done, is now finished, is now magnified in my life and death; and dying he made intercession for the transgressors, and at his fall bruised the serpent's head; treading his enemies under his feet, which was manifested by his resurrection and ascension to an endless life, in the holy place not made with hands, "having obtained eternal redemption for us."

This is that grace of God bringing salvation and appearing in the gift of his Son,—“For the gift of God is eternal life, through Jesus Christ our Lord.” And if any thing besides Christ and his finished redemption, be necessary to the justification of a sinner, (as wrought by himself) whether of willing, or running, then must that other thing be the ground of hope, for a sinner's acceptance with God.

The third thing to be considered was faith;—By grace ye are saved through faith, &c.

Now

Now although nothing besides Christ's redemption is necessary to the justification of a sinner before God, yet it is certain the knowledge or manifestation thereof, is necessary to the enjoyment of the blessedness thereof. For, as the greatest favour being procured, and purposed for me, can give me no comfort, while destitute and ignorant thereof; so although Christ has died, and obtained eternal redemption for sinners of all nations, yet while they remain ignorant thereof, it is certain they have no true hope, but are without God in the world. Now this knowledge comes through the revelation of Christ, to the conscience, and is followed immediately by faith, justification, the forgiveness of sins, and the hope of eternal life. But although these are inseparable, and the knowledge of Christ necessary for faith; (for how shall they believe in him of whom they have not heard) yet the scripture connects the forgiveness of sins immediately, and inseparably, with faith, saying, "without faith it is impossible to please God;" and "he who believeth is justified from all things, from which he could not be justified by the law of Moses, or his own works."

We are now to enquire into the nature of this faith.—But we will here conclude this sermon with an inference or two from what has been said.—

If the salvation of God be so great, how shall we who profess to be followers thereof, escape, if we neglect it? Let us seek after the kingdom of God, and his righteousness; and labour lest a promise being left us, any should seem to come short of the same. Great as the salvation is, proportionable thereto is that grace that brings it, which is manifest in Christ the gift of God, and the author and finisher of our faith.—If the de-

spisers of Moses' law died without mercy, under two or three witnesses, let us not refuse him who speaketh from heaven; but hear his voice, and obey his words, lest he swear in his wrath, "Ye shall not enter into my rest:" which that we may observe and do, let us fall down and worship kneeling before the Lord our maker.

SERMON

S E R M O N II.

EPHESIANS ii. 8, 9.

By grace ye are saved through faith, and that not of yourselves; it is the gift of God: not of works, lest any man should boast.

WE now begin to enquire into the nature of faith.

As the apostles spoke plainly, and without parables, we may be assured that such an important article as the Christian faith, is, somewhere in their writings, not only asserted, or mentioned slightly or incidentally, but set forth with perspicuity and plainness. The first and natural idea that ariseth in the mind, concerning faith of any kind, whether human or divine, is the belief of some declaration, proposition, record, testimony, &c. Without something propounded after this manner, there can be no reason for expectation, nor ground for the requirement of faith. If the thing or things propounded be concerning this life, or human affairs only, then the belief of such testimonies may be called human faith;

faith; but if they are divine things, and propounded by God, then the belief of such testimonies is divine faith, not standing in the wisdom of men, but in the power of God, and of his operation. And it must be observed, that the proper reason or evidence for faith, must be in the testimony or truth propounded: for if the testimony carry in it a palpable absurdity, there is no evidence or reason for faith, but an evidence or reason for unbelief, or rejecting the same. As if it should be propounded to be believed, that man was the creator of all things: here the impossibility of a creature's making itself, is a glaring absurdity, and a sufficient demonstration or reason for the rejection of such a proposition; and if I believe a testimony only through my good opinion of him who testifies, or relates the matter unto me, without seeing truth in the testimony; such faith is implicit, or believing in a man, but not in the truth: at least if it be a truth believed, it is without understanding, and consequently cannot have its proper effect upon me; and therefore faith cannot be without some understanding of what is believed.—Hence the promise, “They shall all know me:” and this knowledge is said to be eternal life, and therefore must be the essence of faith, and immediately followed by it.—Again, “we know that the Son of God is come, and hath given us an understanding, that we may know him that is true; even his Son Jesus Christ.”

It is to be observed, that every testimony believed, whether true or false, must affect the person believing, with either joy or sorrow, according to the nature of the thing: which effect upon the mind must arise from its apprehension of the things believed, (whether true or false) whether they are likely to bring joy or sorrow.—Thus when old Eli believed the tidings which the man of Benjamin brought

brought from the army, concerning the ark of God being taken, and his sons slain; he was so affected with that belief, (or rather with the things believed) that, being overwhelmed with grief, he fell backward, and broke his neck.—Again, when the brethren of Joseph brought tidings from him to Jacob their father, that Joseph was yet alive; while he believed not, he fainted: but upon their telling him the words of Joseph, and shewing the waggons sent by him to carry him down to Egypt, he believed and his spirit revived, so that he said, “it is enough, I will go and see him before I die.”—When Eve believed the lie which the devil testified unto her, she was affected with a false joy, through faith in the lie; and a vain hope in consequence thereof took place, that she should be a goddess; and immediately upon this faith in the devil’s lie, and unbelief of God’s truth, she fell into the snare.—So closely connected are faith and obedience, whether true or false.—Hereby we see what wonders can be effected through faith, and how powerful its operations and effects are.—For by faith, the scripture faith, the Old Testament worthies wrought righteousness, offered more excellent sacrifices, stopped the mouths of lions, condemned the world, and became heirs of that righteousness which is by faith.

Now then if a sinner is to be saved by grace, through faith, there must be something propounded to him for belief; and this must be by God himself: otherwise his faith would not be in God, if God’s word was not the foundation of his faith. For if I believe this or that truth, only because such a great and supposed good man affirms it to be a truth, it is evident, that whether what I believe be a truth or no, it cannot save me, because my faith is not in the truth, but in the man. It is not the truth, beauty, goodness, or amiableness of what he speaks, which

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is my evidence for believing, but some real or supposed excellency in the man, which is the ground of my believing: and when those excellencies in the man become tarnished and withered, then that faith produced thereby, must necessarily wither and die away. But the faith of God's elect remains for ever, the seed whereof it is begotten being the incorruptible seed of the word of God, which liveth and abideth for evermore.

As man at first lost his happiness through the belief of a lie, propounded by the devil; so it is appointed by God, that happiness or eternal life shall be recovered by the belief of a truth; and that as pride and enmity against God have reigned through the lie received; so love to God and man, together with grace and glory, shall spring up for ever, through the belief of God's truth, which he in his word proposes to be believed,—“For he who believeth shall be saved; but he who believeth not shall be damned.”

The thing or things propounded to man for faith must be by God himself; and this is to be found in the scriptures of truth. As man by nature is under the law of God, he is not only bound thereby to believe in God, but to believe every revelation which he shall from time to time hold forth unto him. And although the word of God in general, be the object of faith, yet there is one certain central truth, wherein the whole revelation of God terminates and centers; and upon which, like a key-stone in the arch, it all hangs and depends; and this is the word concerning Jesus Christ. For to him did all the prophecies point, in him they did all center, and in him they had or will have their fulfillment: and therefore to him did all the prophets give witness.—Here then is the sum of the Old Testament revelation, in the unanimous and joint testimony of all the prophets,

prophets, concerning the person and kingdom of Jesus Christ: which testimony is confirmed by God himself by a voice from the cloud hovering over Christ (from whence he spake as he had done to Moses from a cloud) in the days of his flesh: which voice was heard by the apostles, saying, "This is my beloved Son, in whom I am well pleased." This is he of whom all the prophets spake by the Holy Ghost: this is he who answers to all the names they have described him by: this is he who shall fulfil all the great things they spoke of: "This is he who shall fulfil all my will: this is he in whom I am well pleased."

The testimony of God, and his prophets, is concerning Jesus Christ; who he is, and what he has done: and the apostles joined their testimony hereto, preaching every where that Jesus is the Son of God; and that God had declared him to be his Son, not only by voice, but by his power in raising him from the dead. This truth is born witness to by the Father, the prophets, the apostles, the word, the Holy Ghost, the water, and the blood: surely sufficient witness for man to give credit unto, although his utmost concerns are depending thereupon.

This then is the truth propounded by God in the gospel, for man to believe, namely, that Jesus is the Son of God; and that he has brought in an everlasting righteousness; and obtained for sinners eternal redemption. This is an eternal truth, and remains such whether man believe it or no.—For it must be maintained, that the God of truth cannot lie, nor will ever propound any thing to his creatures, to be believed, but that which is an unchangeable truth, whether they believe it or no.—It does not become a truth upon their believing it, but is a truth before, and remains such,

such, whether they believe it nor no: For "our unbelief shall not make the faith or truth of God without effect."

Both the law and gospel agree in manifesting God's will to be absolute and positive, that no man shall ever enter into glory, but by a perfect and unspotted righteousness: but they differ in their demands, about the subjects for it. The law saith thus, "The soul who sins shall die, but he who keeps my commands perfectly shall live:" but the gospel saith, "he who believeth that Christ has fulfilled all righteousness shall live, not by his own but Christ's perfect obedience, which shall be imputed to him for justification to eternal life."

Thus then it appears, that the gospel faith is the belief of this truth, that Jesus is the Son of God, and has fulfilled all righteousness. By the term, Son of God, the apostles inform us that we are to understand "The mighty God, the everlasting Father, the Jehovah, who is and was and is to come, the Almighty manifest in the flesh."—This is evidently contained in the testimony of witness in particular: God says, "He is his fellow." Paul saith he is "equal with God without robbery." When he comes into the world, the angels of God are commanded to worship him: and to the church God saith, "He is thy Lord, worship thou him." It is certain that worship is only due to Jehovah; thus said Jesus to the devil, "Thou shalt worship the Lord thy God, and him only shalt thou serve." Jesus is this true God and eternal life: and with regard to the work which he wrought in the days of his flesh, for which he shall be had in everlasting remembrance, it is proposed to be believed that he has done every thing which was needful for the redemption of sinners; that is, brought in an everlasting righteousness, made peace by his blood, and
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given full proof of this by his resurrection from the dead.—Whoever believes this shall be saved.—What was the apostles' faith, in the days of Christ, when he pronounced them clean through the word he had spoken? Peter's mouth confesses unto salvation, that Jesus is the Son of God, and is thereupon pronounced blessed by the Lord of Life. Nothing can be more plain from the word of God than this, that whoever believes that Jesus is the Son of God, is a child of God, and shall be saved: but whoever believes this on the testimony of man only (as has been observed,) his faith is only human, and rests upon man; but whoever believes it upon the testimony of God's word, with understanding, his "faith and hope is in God," and will certainly be followed or attended with those powerful effects spoken of in the word; as forgiveness of sins, peace with God, joy in the Holy Ghost, love to God and man.—For the word of God "worketh effectually in all who believe." 1 Thes. ii. 13.

That the belief of the truth (or God's record) is the gospel faith, may be easily proved from scripture examples, which are written for our instruction, and learning. The most remarkable example of faith in the Old Testament is that of Abraham, and which is set forth as a pattern, both for Jew and Gentile. Now what was it that he believed? It is pretty clear from the history, that his faith was neither more nor less than the belief of a divine testimony.—He complaining to God for the want of an heir, was bid to look at the stars of heaven; and upon his doing so, God cries out, "So shall thy seed be." Was any thing else here besides the testimony of God, propounded for his faith? And was not he justified upon believing this, and called the friend of God? Was not Christ's righteousness imputed to him hereupon?

hereupon? Was not his obedience (so pleasing to God) from this principle? And was not his salvation brought about, through what he believed at that time? Should it be objected that in this testimony there was no mention of Christ; I answer, in the words of Paul, "that seed was Christ," that is, Christ in the promise: and Abraham believed that it would be fulfilled, (judging him faithful who had promised) and so patiently waited in expectation; hoping against hope, 'till he received the pledge in his son Isaac. Also he offered him up through the same faith; accounting the promiser able to raise him from the dead, (if slain) from whence also he received him in a figure, of Christ's resurrection, from the dead.

The faith of Noah, was nothing else but the belief of that word of God, "I will bring a deluge of water upon the earth." Upon believing this testimony, it is said he both feared and obeyed, (the proper and genuine fruits of faith) condemned the world, and became an heir of that righteousness, which is by faith.

What was the faith of Rahab, but the belief of that report concerning the work of Jehovah, in the redemption of Israel, which was typical of that spiritual redemption for his spiritual Israel: "We have heard," (saith she) "how the Lord dried up the waters of the Red Sea for you, when ye came from Egypt, and what he did to the two kings of the Amorites," &c. "Upon hearing these things our hearts did melt, neither did there remain any courage in any man because of you." To this, it may possibly be objected, that the men of Jericho believed this, as well as Rahab, and yet, nevertheless, perished. I answer, although it be granted that they did believe some things; yet not all, nor with the like understanding, nor had it the same effect.—

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They believed it as matter of fact, that there was such a people as Israel, and that they had passed through the Red Sea, with the destruction of the Egyptians, &c. Just as in like manner a man may believe through the external evidences for Christianity, that there has been such a man as Jesus in the world, without understanding and knowing his person; or the work of his redemption: but then, they did not believe Israel to be a people of God, nor the God of heaven to be the true God, nor Israel's God, nor they his people: and as proof of this, they sought to kill the spies; which had been foolish if they had believed that God was their king. But not believing this, they must look upon them as a company of runaway slaves; working their wonders by enchantments and magic, and so although they feared them, they did not love them, but hated them, and their God too. Whereas Rahab cries out, "The Lord your God he is God in heaven above, and in earth beneath." And that she loved God's people, for his sake, appeared in the kindness she shewed to the spies, at the peril of her life; which works declared that she was born of God. "By this we know that we are of God, because we love the brethren."

Examples in the New Testament are many.—Only observe this difference in the testimony: the Old Testament says, "The Messiah shall come:" but the New Testament saith, "This is he, Jesus of Nazareth, the Christ of God: behold the Lamb of God, I am he."—Canst thou believe? Dost thou believe? If ye had faith, &c.: these were the common questions our Lord put to the patients who came unto him.—When they believed that he was able to relieve them, or that he was the Son of God; his answer was, "thy faith hath saved thee:" which cannot be understood of any act of believing,

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but of Christ, whom they believed to be the Son of God; and consequently, that he had power to save or help them.—When Saul was awakened from his spiritual slumber, by the voice of Jesus, he cried out, “Who art thou, Lord;” the answer was, “I am Jesus.” Upon this he believed in him, and began to obey him.—The thief upon the cross believed that he was Jehovah, and that he had the disposal of kingdoms; and immediately discovered a hope full of immortality.

When the scriptures tell us, that the faith of God’s people was the belief of the truth, or the believing in Jesus, or the believing him to be the Son of God, or the believing him to be able to help them, or the believing Israel to be the people of God, or the believing that God raised him from the dead, &c. it is to be observed, that the gospel truths do so center in and are so connected with Christ, that a man cannot believe one with understanding, but he must believe in Christ: “For all the promises of God are in him yea and amen.” And when the scripture saith, that Rahab perished not, through receiving the spies, then consequently she was justified and obtained a good report, with the other witnesses. And when the word saith, that any were justified through the belief of some other truth, than directly believing in Christ, or God’s record concerning him; then it either signifies that they had a clearer understanding of that particular truth specified; or else that the work mentioned or matter believed was a proof or fruit of their justification.—For without faith it is impossible to please God.

Many object, and say this is a part of faith, or included in it, but not the whole.—Others call it the faith of devils; and others a dead faith, &c.

The scriptures distinguish the dead faith from the living

living one, as we distinguish a dead tree from a living one with fruit on it: or as a body disunited from the soul is known to be dead, by the want of motion and action, so the dead faith is that without works, wheresoever it is found. But this no more touches the case before us than if I should say that Jesus' hands were unable to govern the worlds, or his blood insufficient to atone for sin. And with regard to the devils' faith,—If a sinner believe that same truth, which the scriptures say the devils believed, that sinner will be saved.—The devils knew and believed that Jesus was the Son of God: but whoever, of Adam's posterity, believes and confesses that Jesus is the Son of God, or the Christ, shall be saved; for “God dwelleth in him and he in God,” 1 John iv. 15.—The devil knew this truth long before Christ was revealed in the flesh: but he abode not in it but opposed it.—And that he believed it is evident, from his being so affected therewith, as to cry out, “What have we to do with thee, O thou Jesus, thou Son of the most high God, I beseech thee torment me not;” but when the murderers of Jesus believed that same truth, their sorrow was turned into joy.—The devil would not have a God incarnate to be his God: for it is written of him that “he abode not in the truth, but left his first habitation,” which was God the most high; and although he knows and believes this truth, yet it makes him cry out, I have nought to do with thee, O thou most high God, only I beseech thee torment not before the time.—Thus the devils believe that Jesus is the most high, but knowing they have rejected his counsel, and despised his humiliation, and refused to worship him as God, and that they are to have no share in his redemption, they hate him and his seed, are tormented by him even before the time.—Then to

brand or stigmatize the faith of Jesus, (for he believed the same, 2 Cor. iv. 13. Matt. iv. 3, 4, &c.) and the faith of his elect, with the odious and reproachful terms of devil's faith, wicked men's faith, &c. can arise from nothing else, but an ignorance of God's word, or else from that same spirit which cried, "can this man save us." 1 Sam. x. 27.

The thinking this too little for salvation springs from ignorance and self-righteousness: for it is equally as easy, and more agreeable to fallen nature, to keep all the commands of God, than to believe in Jesus Christ for eternal salvation: and therefore this objection must arise from that same spirit which appeared in Naaman, when the prophet bad him rise and wash in Jordan; upon which he cries, "are not Abana and Pharpar (rivers of Damascus) better than all the waters of Israel? may I not wash in them and be clean?" and he turned away in a proud, self-righteous, unbelieving rage. This is that pride of heart, which works in different ways of self-righteous opposition, against that way and means which God has appointed for the recovery of sinners: thus many who are crying against this faith, as too little, will, at the same time, be found living in the known breach or neglect of some of the greatest commands of Jesus.

But it is objected again, that the greatest part of Christians believe that Jesus is the Son of God; and yet you will not say that they live in a state of salvation. I answer to this, That the general professions of the mouth are not the language of the heart: this truth cannot be learned by education, "No man can say that Jesus is the Lord but by the Holy Ghost." And no man has the Holy Ghost dwelling in him but he who is born of God. For all others, of every party and profession, are "earthly, sensual, and devilish: having not the spirit,"
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and consequently are void of faith, and wicked or unreasonable men. It is true, that some men are enlightened (under the gospel) to acknowledge the gospel truth, and speak many excellent things about it, but who, nevertheless, believe not in their heart, what they profess with their mouths; as appears from what the apostle speaks to the Thessalonians, of those who "received not the truth in the love thereof," and then he adds afterwards, "they believed not."—But it seems no difficult matter to find out the ignorance and unbelief of some professors, from their answers to a few questions proposed upon the subject.

All Deists, who deny the scriptures to be a revelation from God, are not of, but against this truth, and have no visible share therein, while they believe thus.—All Socinians, who own the authority of the scriptures, yet so explain and understand them as to give Jesus (the subject thereof) no more honour than that of a prophet, are not of God, but of satan, denying the only Lord God and Saviour, to their eternal destruction.—The Arians allow Jesus Christ the honour of being called redeemer and the title of God and Lord: yet when they tell us that this Redeemer-God is but the first-born of every creature, and grew up in the paths of virtue and godliness, to the dignity of a God, and under that consideration, pay him their compliments, do they not evidently declare themselves to be of that number who deny the Lord, (who they say bought them) and act as inconsistently with their creaturely-grown God, as the Papists with their godly-changed bread? For idolatry admits of no medium.—The object of every worshipper, is either a God or a devil, 1 Cor. x. 20. For it is no less idolatry to worship a glorious angel, than the foulest devil. Therefore to give worship to Christ, and own him

only for a creature, (however great and glorious) is, in my judgment, more wicked and nonsensical, than, with the Deists, to throw aside at once the ground of trouble and perplexity, I mean the scriptures, and call them a fable cunningly devised by the priests for lucre: and indeed it must be owned, that however easy it may be to prove the falsity of this deistical notion, yet it will not, without some difficulty, be proved an uncharitable censure.—In short, Arianism, like all other human schemes, fixes salvation in man, and gives that glory to a creature which is only due to him who will not give his glory to another. “Hear, O Israel, the Lord thy God is one Lord,” (three and one) “and him only shalt thou serve.” Therefore every one living, by a faith of this kind, is an idolater, and an enemy to him who will not give his glory to graven images.

Again, ask the common professor how he hopes to be saved: his answer commonly runs, If I do what I can I hope Christ will make out the rest.—According to this language, I must needs say, that person does not believe this truth, that is, that salvation is finished by Christ. For how can any one be supposed to be believing that God is well pleased with his Son, while he is hoping to be accepted, either in whole or in part, for something of his own? And if all such as the afore-mentioned professors are to be struck off the list of believers, (and they are judged out of their own mouths) how great will be the bill of exclusion! And a more close inspection into the remaining number, will find many more destitute of the gospel faith.

Some tell us they hope to be saved through a righteousness of sanctification, which they work out by the help of some grace, light, or spirit within.—This language is no proof that the spirit of God

is there, but a strong proof to the contrary, even that that spirit is there which said, "We will eat our own bread, and wear our own apparel, only let us be called by thy name, to take away our reproach," *Isai. iv. 1.* that is, seeing that Christianity has prevailed to become the fashionable religion of many nations, like as the Jewish once was national, and Jesus the reputed God of the country; let us (say those pharisaic professors) have the fashionable name of Christians, to wipe off the scandal of being deemed barbarians, Turks, or Jews; but we will trouble the God of the country as little as possible, for we will eat our own bread, that is, find comfort and life in our own doings; and we will wear our own apparel, that is, work out a garment, which shall suffice us for a righteousness; we will do the work, but we will say, it is through thy help; we will obtain the crown, but thou shalt have the honour of putting it on our heads.—This language is pharisaical: for it is certain if I am accepted of God upon the account of any righteousness which I work out, whether by free-will, or grace, it must follow, by undeniable consequence, that in such a case, the righteousness and bloodshedding of *Jesus of Nazareth*, in the days of *Tiberius Cæsar*, is not the cause of my acceptance before God; but another righteousness, wrought out by another grace, in another person, and glorified by another spirit, than the spirit of Jesus. For his spirit always was and ever is engaged to abase man, and glorify Jesus. "He shall" (saith the blessed Jesus) "testify, speak of, and glorify me, and take of mine, and shew it unto you." Therefore to call such a salvation, as is above described, the salvation by grace, is no better sense, nor nearer scripture language, than if I should say Jesus raised *Lazarus* from the dead, but that was because La-

zarus heard him and came forth. To whether of these two agents now is the glory due? If the resurrection of Lazarus depended upon his hearing, and preparing himself to put forth his hand to Jesus for help to lift him forth from the grave, then say, let Lazarus be sharer with Christ in his glory: but if his resurrection depended wholly upon the will and power of God, and if he had no more hand in it, than in making of worlds, then say of him who cried with a loud voice, "to thy name be all the praise and glory." Therefore to talk of such a grace as this, is no better than the language of the Pharisee, who thanked God for that grace whereby he had distinguished himself from other men, by a righteousness wrought out by himself, through some grace acknowledged to have been given unto him. For it must be owned, that this man's hope was not in or from the righteousness of a redeemer, but in or from an own righteousness, wrought out by the help of some acknowledged grace.—And it is further certain, that whatever righteousness any creature is enabled to work, either by natural created abilities, or by any grace imparted, that, in scripture, is called own-righteousness; even as that faith which is the gift of God, is called own-faith; "thy faith hath saved thee." But it is time to hasten to the last head, and shew that this faith already spoken of is the gift of God.

Many who object against the above described faith, imagine, that to the believing of a divine testimony, there is no occasion for a divine operation.—This seems to be sufficiently confuted, by observing the condition of man, by nature, as described by God in his word: he is there said to be "dead in sin and without understanding, and his mind enmity itself against God."—Now how
such

such a creature is capable of believing in a God, whom he does not know; and receiving a truth, which he does not understand; even a divine truth, when he has no discernment of spiritual things, and a truth as opposite to his thoughts or accustomed ways of thinking, as light is to darkness; I say, for such a creature as man to believe a divine testimony, without a divine persuasion, is as unlikely as for an ox to resolve a mathematical question.—“For the natural man receiveth not the things of the spirit of God: and why? because they are spiritually discerned.” If gospel faith was a work of man, or to be attained by his own endeavours, it could neither be a divine faith nor the gift of God: but the scriptures affirm constantly, that no man can believe except it be given him of God; that faith is the operation and gift of God; and that no man can please God, nor do one good work, ’till he first believe. Every testimony must have the evidence of truth in itself, upon which it is to be believed: otherwise my faith would not rest upon the truth of the testimony, but on the veracity of the speaker. For if I believe a human testimony, through my good opinion of the man’s fidelity, then it will be evident that my faith does not rest in the truth testified, but in the truth or honesty of the witness.—And if I must believe the divine testimony, only upon the authority of the speaker, then it is plain I do not embrace the truth for the truth’s sake, shining into my understanding, from the testimony, but from the authority of the speaker, who I am persuaded (upon some ground or other) will not lie: and this will bring us to that pinching point, How must a sinner distinguish the voice of God, from that of man? This must be allowed to be one of the mysterious things in religion. For if I can but be persuaded that God speaks, it will

will be no difficulty for me to believe what is spoken to be true: but how to know when God speaks is the hard point.

The way which God has chosen, and which all men in general allow to be rational and agreeable to the state of man, and likewise sufficient to persuade man that God speaks, is by a miracle, or something above the power of nature, and utterly beyond the power and wisdom of man, which causeth wonder, and is therefore called a miracle. Thus the revelation of God was given to man at different times, and by sufficient miracles, manifesting the finger of God, whereby it was known to be the voice of God; and consequently what was spoken got established among men, and continued by tradition as the truth or word of God.—But although a man may thus come to know that it is God who speaks, and so receive it as a truth, because God speaks it, yet this faith is not the believing to the saving of the soul, but a faith embracing or receiving a truth, through a miracle proving that God is the speaker; and therefore the declaration or testimony must be true because God speaks it.—This is not receiving the truth for the truth's sake; but because of the miracle, which man may perceive by his senses; and if so, the truth is received without understanding, and consequently cannot administer or yield the comfort contained therein: but the mind is differently affected, not according to the nature of the truth in the revelation, but according to the nature of the miracle appearing either in a hurtful or beneficent form.—Thus many believed, at the time of miracles, both in Judea and Egypt, which faith, nevertheless, withered away, when the sense or strangeness of the miracle abated in their minds,—as appears by the example of the golden calf, the loaves in the wilderness, &c.—But the
gospel

gospel is to be believed upon the evidence it has or carries in itself, of its being divinely true,—or else there must be a miracle wrought, or those wrought formerly brought to mind, upon every sinner's coming to the faith of the gospel: and from the evidence arising of its being a truth; must arise the evidence that God has spoken it. Thus a sinner comes to believe in God through his word spoken; otherwise I should first believe in God, and then through him in his word; and if so, I might receive the truth without understanding, which cannot profit to the saving of the soul: for the stony ground hearers understood not the word, and therefore had no root; and so must and did wither away.—But faith is the evidence, not of the truth of miracles, (for these come under the cognizance of sense) but of things not seen.—Faith then is the belief of the truth concerning Christ with understanding: for the people of God are all taught by him; and all know him, through his truth, whereby comes eternal life. If then the gospel faith is the belief of the truth, appearing so to the mind, and the carnal mind cannot receive spiritual truths, because they must be spiritually discerned, it will necessarily follow, that a sinner must be first quickened, and have spiritual senses, before he can see the kingdom of God, or by faith enter thereinto: and this will lead us to own this seeming little faith to be the gift of God, of divine operation, and peculiar to God's elect.—And as all faith comes by hearing, there must be the hearing ear, before there can be the receiving heart. This hearing comes by the word of God: for the dead hear his voice and live, and faith comes through hearing of this truth.—For the apostle told the Ephesians, that after they heard the word of truth, the same as the gospel of salvation; they trusted or hoped in Christ: and he

he tells the Thessalonians, that the word of truth works effectually in every one who believes. Ephes. i. 13. 1 Thes. i. 13.

Although the word of truth is the means appointed by God for begetting faith in the heart, yet the Holy Ghost is the powerful and successful agent, to make the word like a sword, dividing asunder, or opening the heart, and finding access to the conscience, by manifestation of the truth thereunto.—Thus Jesus preached in demonstration of the spirit and power: what he spake, the Holy Ghost demonstrated as a truth, to the consciences of sinners, and then they believed. “When God who commanded light to shine out of darkness, shines into the heart by his spirit and truth, then he gives the light of the knowledge of the glory of God in the person of Jesus Christ.”—The cherubim of old is called the glory of God, Ezek. x. 4. and as the glory and brightness, which appeared in the cherubim, was called the glory of God, so their faces were called the faces of Jehovah, typifying a plurality in the Godhead, which glory or plurality, is now to be seen in the face of Jesus Christ. Thus faith comes by hearing the truth demonstrated to the conscience by the Holy Ghost; and a man bestows no more labour and is no more active in receiving faith, than in receiving a testimony demonstrated unto him. This is the teaching promised to all God’s children, whereby they know him, John vi. 45. Jer. xxxi. 34. This knowledge of him consists in the belief that Jesus is the Son of God, or true God and eternal life.—This truth is manifested to every conscience, where faith is given: although they may at that time be ignorant of many gospel doctrines, yet they know that Jesus is the Christ, that is, that the everlasting God manifested in human nature hath saved sinners.

In

In believing the record of God given of Christ, Christians have the word of God for the ground-work or foundation of their faith; and through knowing and believing the character of Christ testified of, they have God manifested in the flesh for the object of their worship; and through believing the testimony concerning his finished work, they have something to trust or confide in, namely, his blood and righteousness, as a ground of hope for eternal salvation.—For if Christ be God, in union with our nature, his everlasting righteousness and bloodshed must needs be a sacrifice sufficient both to justify, sanctify, and glorify every one who make it the ground of their hope for eternal glory.—For if the blood, obedience, and sufferings of Christ brought him back from the dead, and carried him into the possession of endless life and glory; it must needs be sufficient to bring the members where the head is, to share with him in the reward of his all-perfect toil and labour.—For through faith his righteousness becomes their's, as their sins became his through imputation; and if his obedience be not as sufficient to bring those for whom it is wrought, and to whom it is given to eternal glory, as Adam's offence was powerful to convey death and damnation to whom it was imputed, then say that Paul's magnifying the gift of righteousness, above the offence of Adam, Rom. v. is a capital mistake; and that sin is above grace, Adam above Christ; and that the offence of one man far exceeds the righteousness of God.

The gospel of the grace of God, affords a solid, sufficient, and satisfactory foundation for a sinner; whereby he may, when rightly taught, be enabled to answer every murmuring scruple, arising from the sense of sin, want of righteousness, or God's justice, &c. Shall the conscience cry, I have sinned
against

against heaven and earth? Answer is given to faith by the word of God, The blood of Christ is the blood of God, and therefore sufficient to cleanse from all sin.—Shall the scruple continue, But I have no righteousness to appear before God in; an answer ariseth from the gospel testifying of an everlasting righteousness, wrought out by Christ for sinners; with which God is well pleased, and gives it to every one who believes.—Should the cry continue, But I have no power to keep myself in faith or obedience; the answer runs thus, but “He is faithful who promised, and able to save to the uttermost every one who comes to God by him; and they shall never be ashamed nor confounded: for he who believeth hath everlasting life and shall never come into condemnation.” Thus through believing the truth, a new discovery of God is brought to the soul, even a God both just and merciful.—The soul finds rest in a delivery from its self-seeking after something in or about itself for satisfaction, which it could never find: through which continual disappointment it was perplexed and followed by as frequent distraction and religious torture of mind.—Sin is here both shewn and seen in its proper light and colours, by God’s wrathful displeasure pointed against it with vengeful indignation; when he spared not his own Son, but made him sin for sinners, and delivered him up for us all, smiting the shepherd of the sheep with his sword of keenest justice.—There is likewise the evil of the devil’s lie, discovered in God’s vengeance against the hearkening thereto. The devil cried, “Ye shall not surely die:” but God’s vengeance upon Christ, verifies that awful word, “The soul that sins shall die,” and manifested the devil to be a liar and a false prophet, in changing the truth of God into a lie, misrepresenting his character, in painting or setting

setting him forth as a God without the attribute of justice.—In the same manner do his children think and speak, while they are labouring to persuade themselves and others that they shall not die, although they do break some of the commands of God, because God is not so severely just, as to take notice of, and punish every little transgression.—As God's justice and wrath against sin is clearly seen in his vengeance against Christ, so likewise is his love and mercy made manifest in the gift of him, and sacrifice of his righteous soul and holy body: whereby through believing this truth (that God is well pleased with the redemption of Jesus Christ, finished upon the cross) the soul finds that rest which remaineth for the people of God; and which they enter into upon believing in Christ; and which false teachers are labouring to hide from sinners' eyes, and to make God's people forget, by the repetition of other things to please them, and "cause them to wander from mountain to hill (from one fancy to another) in order to make them forget their resting place," and to build them up in a false peace, by teaching them to draw comfort from something else than Christ's work upon the cross; as impressions, works, doctrines, false faith, &c.: all which at last are only found like sparks of self-kindling, and leave the walkers around them to lie down in sorrow.

That faith which has its foundation only in good impressions, feelings, &c. is not the gospel faith. Did not the scriptures assure us that hypocrites will be very like God's children, it would not be so difficult for a person to know his interest in Christ.—For if no one could learn to speak the truth but God's children, then if I could but satisfy myself that I had learned that truth, I might be satisfied about my interest in Christ: but when I am told that

that some will take their lamps and join visible churches of Christ, and both talk and walk as his own children, and that to the end, and yet destitute of the life of faith, how must I know that I differ from one of those? Not without some further proof than either talking or walking. Again, if no one could have joys and comforts but the real people of God, then if I could but know myself possessed of these, (something above nature, not to be had when I will) I might persuade myself through these that I was a child of God.—But when the scriptures declare that some hear the word gladly, and receive it with joy, and yet have no root: and that others taste the word of God, and feel the powers of the world to come, and that these are not certain signs of salvation, nor reckoned the best proofs (for the apostle Paul speaks of better things, even the labour of love, Heb. vi. 1, 2, &c.): I say when I hear and consider these things, instead of shouting upon every impression he loved me and gave himself for me, unless I come the right way to the assurance of hope, I have more reason to tremble before the God of Daniel, and fear lest after all I be found amongst those who had escaped the pollutions of the world, (outward stains) and lest after all I prove a swine (only washed) and turn in a proper temptation like a Judas, to my wallowing in the mire.—Nay farther, when I read of some called enlightened, comforted, believing, planted, washed, &c. talking of the assurance of hope, with more confidence than the real children of God themselves and yet only formal professors or enlightened persons, nay perhaps without either the form or knowledge of the gospel, have I not reason to fear as David did (when God smote Uzzah?) of whom it is said, “And David was afraid of the Lord that day, and said, How shall the ark of the Lord come to me?”

2 Sam.

2 Sam. vi. 9.—A flourishing profession, glorious and useful gifts, repeated joys and comforts, giving my goods to feed the poor, readiness to suffer death, for what they call the cause of Christ, may be found with those who never knew the grace of God in truth.

How great is that mistake then of making the gospel faith to be a persuasion that Christ died for me!—The vulgar mistake appears first in a contradiction to the word of God; for it is a matter nowhere propounded in the same.—The gospel only propounds this to the sinner, “If thou believest with all thy heart that Jesus is the Son of God, thou mayest be baptized.”—Believe “in the Lord Jesus, and thou shalt be saved—Whoever believes that Jesus is the Christ, is born of God,” &c.—This is what God propounds; and the belief thereof, is what God calls in his word the gospel faith; through which a sinner is justified, sanctified, and glorified.—Secondly, the making of the gospel faith to be the assurance of hope, thwarts or contradicts that method which God has laid down in his word, for the attaining the knowledge of my being of, or belonging to God: which is always, and in every place, by exhorting the professor to give diligence, to make his calling and election sure; which is sure enough in itself the first moment he believes, but not to his own conscience, and therefore must be laboured after, by adding to his faith (which he had at first) virtue, knowledge, temperance, patience, godliness, brotherly kindness, charity, &c: and he who doth those things, that is, observes Christ’s sayings, shall never fall, but have abundant entrance ministered unto him, into the everlasting kingdom of Jesus Christ; that is, he shall have the full assurance of hope, and of being for ever with the Lord. 2 Peter chap. i.

E

This

This faith, in the text, is said to be the gift of God; whereby it must be observed, that self or human power, free-will, or choice of man, actions or motions, whether active or passive, are all excluded in that which many call the great duty of believing.—“It is the gift of God, it is given to you to believe.” No man can believe except it be given him of God.

If then self have no hand in this great work of God, that cannot be the gospel faith, which is obtained by prayer, striving, exercises of the mind, &c.—For if so, then it would follow that man might please God without or before faith.—For if by exercises of mind, faith could be attained, it must either be through my own striving that faith is acquired, or else through that exercise I please God, and he bestows faith upon me through or for that my labour.—This is not grace, or the gift of God, but the work of man, and leaves room to boast.—But the gospel faith is the operation of God, and excludes all boasting.—It will readily be granted that faith is strengthened by the exercise of godliness, and may grow exceedingly.—But to maintain that faith may be obtained by the exercise of godliness, or pious actions, is to say that we are justified not by faith, nor a working faith, but by a faith not the gift of God, but the work of man.—This attended to with understanding, will likewise overthrow that vulgar notion of conversion, namely by offered grace.—I observe first of all, that the term offered grace is unscriptural, and therefore carries suspicion of error in its forehead, like the greatest part of man-invented and unscriptural terms. Let it first be asked, whether all unconverted men be dead in sin or no.—If granted, then what avails the largest offer, or most valuable pearl, to a dead man? Can the dead be sensible of the favour? Can they understand its value?

value? Can the dead put forth a living hand to receive it? Could Lazarus, while dead, so much as wish, desire, groan after, or pray for Christ, to come and raise him? Or could he receive any thing at his hands while dead, though come to his sepulchre, if he should have offered him a gift.—And if that death of sin, wherein (as the scriptures assert) all men are born, brought forth, do not disable and unfit sinners as much for understanding, doing, or receiving any thing that is spiritually good, as much as a natural or bodily death deprives the subjects thereof of bodily and moral actions.—Then no longer say that the one offence brought Adam and his posterity into a spiritual death, to their utter deprivation of spiritual life, light, power, &c. but only into a spiritual sickness, or disease of soul, which, however, is capable of some action and understanding, and by a little help with moral suasion may recover its primitive vigour and glory. According to this scheme, every man guided by common sense must say, Christ is become not a Saviour, but a helper only: and as man is ever prone to ascribe more to himself than is due, in this case, he may with good reason ascribe glory to himself, and say with the Pharisee, God, I thank thee for thy offer, and myself for the taking it, and neither thou nor my fellow-creatures can reasonably deny that I am better than my neighbours, nay even much preferable to those who had the same offer but refused the favour.

Again, much of the like nature is that scheme which supposes the call of God to rouse the sinner from his sleepy lethargy; set before him life and death, and then leave him either to chuse or refuse.—And yet this is called the grace of God.—I would first observe, in answer to the above scheme, that there is no medium between life and death. Every

creature is either alive or dead: and if every individual of mankind have such a call as this, they must be either made alive, or left dead as before: if made alive, then every person must be saved, for the dead who hear the voice of the Son of God live for ever, and every one who hears believes, and “he who believes on the Son hath everlasting life, and shall not come into condemnation, but is passed from death unto life”—But if the call leave the sinner dead, it is fruitless and vain.—But again, I would ask whether in this case the choice depends upon the grace, light, or power given, or on nature and its free-will, supposed in this case to be still lurking in some corner of the heart, as a *corps de reserve*. If you say the choice depends upon the light, power, and grace given, then if good, it will surely choose good, and consequently all will be saved.—If you say the choice depends upon the old man, whether he will suffer himself to be dethroned and crucified or no, I think the language of the old man in that case will be, Let me alone, I desire not the knowledge of thy ways, depart from me, spare me, let me live.—If you say the choice depends upon grace and nature blended together, then say good and evil mutually concur to man’s salvation. But let it be observed that Paul saith it must be wholly either of grace or works; otherwise their nature and properties are destroyed; “Work is no more work, and grace is no more grace.”

The case of Adam in paradise is not parallel.—For he was created pure and without sin: but now there is an evil root, a body of death, which is always inclining to that which is evil. If Adam in his excellency did not chuse and abide with God and goodness, no hope of salvation can be expected for fallen man from the scheme before us, unless it can be said and done that Adam served God but little,

little, but we will serve him much. This fights against the standards of doctrine, in most of the reformed churches in Christendom, particularly against the doctrine contained in the articles of the church of England; where it is said, "the grace of Christ must prevent and assist the sinner to have a good will, and not only so, but work with him when he has that good will:" but more so against Paul and the other apostles, who jointly affirm, that "whomsoever he calls, he justifies: and whomsoever he justifies, he glorifies," Rom. viii. 30. The servants may call many by the preaching of the word, and many will make excuses and say they cannot come.—And if any come only at the servants' call, they will be found at last destitute of the wedding garment; for many are called, but few chosen.—The servants call and invite, but the SERVANT, that is, Christ, compels to come in. Luke xiv. 23.

Again, if salvation depends upon such a precarious turn as this; supposing of two sinners equally bad and equally called, with every way equal and alike advantages, the one happens to obey, the other to refuse, may not the obedient justly adopt the Pharisee's prayer, "God, I thank thee" for that grace thou gavest me, whereby I have made myself an object of thy love and favour, through my obedience—I have not refused thy call like mine obstinate companion, but have hearkened thereto, and proved myself a much better man than he.—Whether a prayer of this kind will not naturally follow or flow from the aforesaid grace, or whether this language will suit a believer here, or the saints in glory, I leave the reader to determine.

Furthermore, upon the aforesaid scheme of accepted or rejected grace, it must necessarily follow, that the ground of a man's hope always is and will

arise from himself—All Christ's blood and righteousness is not sufficient to deliver the ransomed, unless he happen to chuse and accept when an offer is made unto him.—Now must not every one of understanding know, that in this case, salvation depends upon the will of man, (you may say free-will by nature, or free-will by grace, only allow, what the case admits, a power to refuse;) and if so, it is plain that that must be the ground of hope, whereupon salvation turns.—But salvation turns upon the will of man in chusing; therefore the hope must stand not upon the good chosen, but upon the chusing thereof.—This is clear by the consequence which undeniably follows: for if I am saved, and had no more done for me than Judas or those in hell, it must be because I have managed better than my fellows, "I am not as other men."

The case before us is not applicable to the faithfulness or unfaithfulness of God's people, mentioned in his word, but to the way and means whereby they become children of God.

The gospel faith, and its inseparable salvation, excludes all boasting, and leaves the heirs of promise nothing to glory in, but that which is the sole cause of their salvation, namely, the blood and righteousness of the Son of God.—Faith is wrought in them (as it is in every subject it dwells in) by the discovery or manifestation of the truth or things to be believed, to the conscience: hence the apostolic preaching was a manifestation of the truth, to every man's conscience, in the sight of God.—As a fallen soul cannot believe a divine testimony, without a divine persuasion, therefore the gospel faith must be the operation of God—"God," (saith the apostle) "who commanded light to shine out of darkness, hath shined into our hearts to give the light of the knowledge of the glory of God, in the face (or person)"

person) of Jesus Christ."—Here is the true account given how that faith is obtained "which is the substance of things hoped for, and the evidence of things not seen," not by man's willing or running, but by the glory, power, or light of truth, shining into the soul.—This opens the heart, as in the case of Lydia, whereby the sinner attends to what is spoken, gives the knowledge of the truth upon divine evidence, and the knowledge of God, (as both just and merciful) according to the testimony of his own word: whereby it becomes as easy to believe without toil or labour, as to see with our eyes when the sun shines, or receive a truth when demonstrated to the understanding.—This faith no more depends upon the will of man, than the sun rising in the east did upon the worship given unto it by the idolaters. Our Saviour setteth forth this mystery of the operation of faith, by another simile, taken from the air or wind, a common scripture emblem of the Holy Ghost. "The wind" (saith he) "bloweth where it listeth," (with regard to man's wishes or power) "and thou hearest the sound thereof, but knowest not whence it cometh nor whither it goeth, so is every one that is born of the Spirit."—When a sinner believes the divine record, through God's manifesting it to the conscience, it proves he is born of God: for with quickening or regeneration comes hearing, and with hearing comes faith, and with faith comes justification and imputation of divine righteousness: this appears from the examples of conversion upon record, for our instruction.—The heart hereby is loosed from that love of sin which was strong as death in the natural state, and which could never be destroyed or broken, by any means, inventions, or works of men.—Now follows experience of joy and peace, flowing not from the exercises of the mind, impressions, &c. but from

the blood and righteousness of the Son of God, believed in as sufficient for salvation.—The Holy Ghost glorifies Jesus Christ to the heart or soul, and sheds the love of God abroad therein; and hence follows “rejoicing in the hope of the glory of God.”—“The strength of sin is the law,” (saith Paul) therefore while a person is living by his own righteousness, it is impossible for him to be delivered from the love of sin: in some shape or other it will have a kingdom or reign in the soul, whilst self-righteous, or under the law: for the love of sin and self-righteousness are inseparable.—The reason given by Paul why believers are not under the dominion of sin, is, because they “are not under the law, but under grace.”

One reason why many serious and devout persons who are, as they think, and as others charitably believe, seeking righteousness, salvation, &c. are yet frequently in great misery, is, because they seek them not by faith: they do not believe that the belief of that truth, that Jesus is the Son of God, and has finished salvation, is the gospel faith, and sufficient for the justification of a sinner: and through this unbelief they seek after something else, as melt-ings, brokenness of heart, good desires, enlargement in duties, aversion to sin, love to righteousness, assurance of God’s favour, &c. But not being able to find these in them or about them, at least not lasting, or in any tolerable degree of perfection; their hopes which rose from thence are blasted every now and then, ’till in the end, wearied with self-seeking, they grow tired of duty, and begin to find hard thoughts against God, thinking him unkind in not answering their many prayers; and at last give loose to the reigns of sin, and fall into many snares and sorrows.

This faith, which is the gift of God, (the operation

ration of his spirit in the belief of the truth) excludes all boasting in the creature, and gives glory to God, is the faith of all the elect, the whole church of the redeemed, "whose names are written in heaven, in the Lamb's book of life," and they manifest it by the proper and genuine fruits, "the work of faith, labour of love, and patience of hope." They find the word of God to be nourishment to their souls, like pure milk, whereby they are fed, and grow to the measure of the stature of full age, or a perfect man in Christ.—The word is their only sword, whereby they fight against their enemies, having renounced the traditions and doctrines of men, through which false Christians are in bondage to men and the powers of this world.—Herein they are conformable to Christ their head and pattern, who in the days of his flesh subjected himself to the scriptures of truth, renouncing all obedience to the traditions of the Jews, in doing which he pleased God: while they who followed traditions were led thereby to crucify the Lord of glory, as all professors do in some shape or other, who are led by the traditions of men.—For the false Christians like the corrupt Jews, are begotten and born of the will of man, through human power, human traditions, human wisdom, or the doctrines and commandments of men, corrupting the word of truth, by artfully twisting some of the devil's lie with it.—And as their birth is spurious or bastardly (though they have much resemblance of real children, yet like Ishmael they have always less or more the spirit of persecution against the royal seed, which is the mark of the beast wheresoever it is found;) I say, as they are thus basely born, they are found wondering or hankering after the beast, in some shape or other cleaving to the fashionable religion of the world: even the most judicious and meek among them are fawn-
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ing and flattering the rabbies, praising and admiring those of note and esteem, much more than the apostles of the Lamb. Though some are not satisfied with the behaviour and doctrines of all, yet they nevertheless subject themselves unto them; and when their noted and admired preacher comes forth, they appear on the field and very zealous for a season, being happy in the man, either in his words, gestures, awful expressions, faint-like looks, or doctrine, &c: transported with the sound and sight, they melt away in raptures, and bless themselves in their latitudinarian principles, and that God has sent such a prophet among them.—This is their jubilee, and will serve them for food, physic, and matter of discourse, for weeks and months, if not years; having little more religion to shew than the bulk of mankind in the intervals between their solemn seasons, excepting the titles and specious names of benevolence, or universal charity, in good and sincere wishes for all mankind, connected with error and opposition to God's truth and the ancient gospel, and something of morality, closely twisted with either the lust of the flesh, or the pride of life.

But although this fashionable religion hath many admirers, and many ingredients of gospel truths in it, yet it never brings its followers to tremble before God's word, or the God of Daniel, nor draws them into the commanded and prescribed union of the gospel fellowship, to the practising of those commands and ordinances which Jesus has laid down in his holy word, and commanded his own servants to teach the people to observe.—But the gospel faith has always this disposition accompanying it, namely, a desire of fellowship with the people of God in a separation from the world in its wickedness, and from false worship in its abominations, agreeable to the word which commands to be separate

parate and to come out from those who have the form of godliness but deny the power, and from such to turn away.—Although God's people have not always had this opportunity, during the reign of antichrist, or the eighth head of the beast, which is the Roman papacy, yet they have always and every where manifested so much of the gospel spirit as to give convincing proofs to whosoever attended to their behaviour and words, that it was some of their warmest wishes, and would have been counted their greatest happiness in life (next to the enjoyment of our Saviour) to have seen one of the days of the Son of Man; I mean, him gathering his people together into visible churches, to serve one another in love, and wait upon him in his ordinances, according to the command and practise of the apostles and primitive Christians, in fellowship, breaking of bread, and prayer. This appeared remarkably in the Wickliffites and Waldenses (especially the latter) and many others of those noble witnesses and sufferers under antichrist's oppression and tyranny, who are now crying above "How long, O Lord, wilt not thou avenge our blood?"

With this faith is connected the hope of eternal life, which manifests itself in seeking after those things where Christ (the object of their hope) sitteth at the right-hand of God: "He" (saith John) "who hath this hope in him, purifieth himself, even as he is pure."—As Jesus Christ renounced the kingdoms and glory of this world, when offered him by the God thereof, together with his children, (for the devil offered him the kingdom and the Jews would have crowned him;) so those who are born of him should walk in like manner.—He was a man of sorrows, through the iniquities laid upon him, and his people are characterized as mourners under a lively and piercing sense of their manifold sins in their

their daily omission and commission, whereby they are made to blush before him whose eyes are like unto flames of fire, and whose presence breaks the stoutest heart, and with whom compared his saints and angels are charged with folly or unfaithfulness. —In this poverty of spirit they are to work out their salvation with fear and trembling, expecting nothing in this world but the cross with Christ; nor from the men of it but deceit and hypocrisy, nothing from its wisdom but spoiling and delusion, nothing from its riches but scraps, with the murmurs of an hateful stepmother. And if they stand in this faith and spirit of self-denial connected therewith, (having their hearts in heaven where their hopes are) how can it be but they must be laying up their treasures there, by conveying them into the bank of heaven in doing good, in casting their bread upon the waters, in hopes to find it after many days; because they “judge him faithful who has promised, and declared himself not unrighteous to forget their work and labour of love:” and hereby they give proof that their hearts and hopes are in heaven, by laying up their treasure there, “For where a man’s treasure is, there will his heart be also.” This distinguishes the seed of God from that of the serpent, whose meat is dust, whose hope is after an earthly paradise, where their hearts and treasures are. For although some of the worldly Christians may, like the Pharisees, give alms, it is only to be seen of men, and not according to their ability; only to preserve their Christian reputation, and so far as is consistent with their worldly hopes and views, to secure their treasures more safely from the envy of the populace. For though the Pharisees gave alms, yet it was to their own, and not to the followers of Jesus of Nazareth; for them they hated, and judged it a great favour to suffer them

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to remain in the land of the living, crying out upon occasions, "they are not fit to live." Those among the formalists who have had the good luck to arrive at a situation of life agreeable to their wishes, and to say with Esau, "I have enough," are crying in their hearts, "Soul thou hast much goods laid up for many years, eat and drink and take thine ease." To these nothing can be more dreadful than the sound of death, which tears them from their happiness, and blasts all their hopes to pieces when God takes away their souls. Or should their hopes have something of religion in its arms, then it is after and in expectation of some great revival in religion, when (as they dream) the Jews shall be converted and brought back to their own land, and the Gentile nations bring their glory into the church, and they reign as kings, when (as every one hopes) his religion shall have the pre-eminence, and become the joy of the whole earth.

But in opposition to this Jewish and carnal Christian hope the seed of Jesus which is begotten to a lively hope not of reigning in their corruptible bodies, but at the resurrection of the just, when Christ shall descend from heaven—I say they have no hopes of reigning 'till the first resurrection: for that would contradict the word of Jesus, which declares that his kingdom is not of this world, nor supported by the powers thereof, any more than it was in the days of the apostles.—For although the kings of the earth may grant toleration, which is the natural right of every creature, (unless forfeited by rebellion or sedition) and for which they ought to be thankful and expect no more from that quarter than toleration and protection in their civil rights and liberties, yet this does not affect the kingdom of Christ; for his kingdom was never yet so glorious as when all the heathenish powers were engaged against it. But the glorious

glorious days to be expected by the Christians who are sufferers here, are not 'till Christ shall raise his people from their graves, gather them together, and live and reign with them on this earth a thousand years: for then, but not 'till then, shall the saints of the most high possess the kingdom, which shall not be taken from them and given to other people (as all the kingdoms of this world hitherto have been) but they shall inherit all things, and possess the kingdom, even for ever and ever, Dan. vii. 13, 14, 22. Then shall the meek be blessed and inherit the earth: for after they shall have reigned with Christ a thousand years here on this earth over the nations, whose dominion shall be taken away, though their lives be prolonged for a season and a time, Dan. vii. 12. They shall sit with him in judgment over the unjust dead, which are raised from their graves after the thousand years are over, Rev. xx. 12. and be assessors with him like a jury, with the judge in the last sentence: and when that day is over, they shall inherit the blessedness in the restored creation, or new heavens and earth, promised by him who cannot lie, and where righteousness dwells for ever.

To suppose the glorious days spoken of in the above referred to scriptures, to be some flourishing time of the church militant, is to give a share of that blessedness, only to those whose lot happens to be then in life, or the land of the living.—But this is contrary to the apostle, who saith, that they who are alive shall not prevent them who are asleep in their graves from having a part in the first resurrection, 1 Thes. iv. 13—16. If this is true, how foreign thereto is that exposition of those many texts of scripture, which confines the blessedness of those times to the church militant then in being.—This is to make the church more glorious than in the apostolic days, and consequently, more numerous than

than when the Holy Ghost came down visibly, and baptized three thousand souls into the profession of Christianity under one sermon.—Then was a nation born on a day.—Then were the prophecies fulfilled spoken of by Joel, “I will pour out my spirit on all flesh,” that is, Jew and Gentile, as the apostle declares, Acts ii.—We read in the Revelations, that the souls under the altar were crying when John wrote, “Lord, how long wilt thou not avenge our blood upon the dwellers on earth?” It was told them, “they must rest a little season, until their brethren and fellow-servants that should be killed as they were, should be fulfilled,” that is, ‘till the full complement of martyrs and confessors under the gospel, should be finished; and in hopes of antichrist’s destruction, and immediately after that, of the commencement of the saints’ blessed reign, they sing, “we shall reign upon earth.” Rev. vi. 10. and v. 10.

Last of all, to suppose that the first resurrection mentioned in Rev. xx. is only from a death of sin to a life of righteousness, is to play fast and loose with the word of God, which says expressly, that those who were counted worthy of that blessedness, were those souls who had been “beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads nor in their hands:” which plainly takes in all believers under the gospel, both martyrs and confessors, before and under antichrist’s reign; and which cannot be said of any soul brought only from spiritual death to spiritual life. For who was ever beheaded for Christ before they believed in him? Therefore we conclude that those who shall have a share in that happiness mentioned in Rev. xx. are the whole number of the elect people of God called
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the just, because they have lived and died in the faith of the gospel, through which the Redeemer's everlasting righteousness is imputed to them, whereby they become just before God, through their Surety having paid their debts, by suffering in their place and stead, and answered every demand of the preceptive part of the divine law, by his active obedience.—This is the sole cause of their acceptance with God, and likewise of their being brought safely through a sea of worldly sorrows without splitting upon those dangerous rocks whereupon so many perish. As they then know certainly, that the blood of Christ is the alone cause of all their salvation, they join without jar to sing without ceasing that song, which no man could ever learn, but the redeemed from among men, “Thou art worthy to
“receive the blessing, the power, the riches, the
“strength, the wisdom, the honour, for evermore,
“for thou wast slain.—Thou bought us, thou sought
“us, thou found us, thou saved us, and now thou art
“glorifying us, with thine own self, in thy Father's
“house, at thine own table, with thy heavenly
“manna, upon thy own throne and thy Father's
“throne.—*Hallelujah* for evermore.



When clangor first of war in heaven was heard,
 For in heav'n's plains, hell's warriors first appear'd
 In purple robes, on each a coloured beast,
 With fiery plates upon each hellish breast :
 Oh fatal hour ! when angels, tho' made good,
 Rebellion rais'd, against their sovereign God.
 And as their sons (in Jesu's humbling hour)
 Cry, now but kill, and then the kingdom's ours.
 Now anger flamed thro' Jehovah's eyes,
 Which for a moment dark'ned th' heav'nly skies ;
 With indignation fill'd, he sets his face
 Against the clans of numerous rebel-race,
 And vengeance on his brow, but shoots one frown,
 And backward, headlong, tumbled squadrons down ;
 Binds them in chains of darkness, for to grace
 His triumph in that day, when his bright face
 Shall swallow up, his, and his son's disgrace. }

Next say, how he the mighty men engag'd
 In ancient times, who war against him wag'd ;
 Gigantic, and renown'd for strength and sin ;
 Earth corrupt with their pois'nous breath and din :
 Patience is tired, let vengeance take the rod,
 All flesh corrupted have my ways, saith God,
 Save Noah the just ; to whom he cried, my son,
 When sixscore years are finished and gone,
 Even I Jehovah (not my rivals) send
 A flood ; for of all flesh is come the end.
 No longer shall my name blasphemed be,
 Go make an ark to save both thine and thee. "

The righteous man believes, and mov'd with fear,
 Altho', nor deluge, nor one sign is near,
 He 'beys and builds, and warns the harden'd race
 By word and sign, in this their day of grace ;
 He preach'd, they mock'd, until his work was done,
 Their sin fill'd up, and God's long suff'ring gone ;
 The loving siege is rais'd, Jehovah's gone
 Up to his throne, to pour his vengeance down.

Not

Not 'fore he had immur'd the rebels in,
And shut the gates of unbelief and sin.

Oh wretched souls! how dreadful is your doom,
Sign'd the decree, and reprobation come.
Nor wish, desire, nor hope e'er more is found
For grace, as grace to tread Immanuel's ground.
Lull'd fast asleep in sin, behold they lie,
Nor in the least expect God's judgments nigh;
Eat without fear, and marry in their will,
Lust of the flesh and mind for to fulfil;
Until the very day, God's sealed seed
The ark did enter, as God had decreed.

Now dark'ned quickly is the hemisphere,
And baleful blackness warns dread ruin near,
While quick, Jehovah's hands, as twinkling eye,
In solemn, frightful sound, makes open fly
The window-shutters of the loaden'd sky. }
Looks thro' thereat with angry vengeful frown,
And shafts of air dart quick as lightning down
Into the fountains underneath the ground,
Which agitates the waters all around.
Just as by sudden fright, on human frame,
The blood runs quick; in chase from vein to vein;
Seeking for passage thro' some open'd pore,
Which it had never found or known before;
As when Jehovah lay, in human form,
Twining beneath God's feet, like crushed worm,
For sins of ours in agony and pain,
Expands or bursts thereby his swelling vein,
Just so the frighten'd deep, below the ground,
Moves quick and rolls its gloomy confines round,
But soon breaks forth in dreadful water-spout
The open'd casements of the air throughout:
High in the air they rise, then fall again,
In direful cataracts of sweeping rain;
Tearing the earth where e'er they fall around,
O'er flowing all, 'till every soul is drown'd:

In vain around the ark they screaming cling,
 Crying, but all in vain, pray take us in :
 Until resistless waves loose every hand,
 And drive the rebels into unknown land.
 'Tis done; they're gone; nor know their places more,
 Like stones they sink, nor ever see a shore.
 Vict'ry compleat, Jehovah's kingdom stands,
 In worlds above; in air, in sea, and lands.
 Jesus for ever lives, to save his own,
 And kill their stoutest foes with angry frown.

Now turn thine eye towards Gomorrah's plains,
 Where vallies laughing sing, and plenty reigns :
 Fulness of bread devoured by a band
 Of rebels, nested in a fruitful land.
 Sinners exceeding great before the Lord,
 Grown fat and ripe for his destroying sword :
 Wallowing in sin, unnatural and base,
 Given up to vile affections, and disgrace.
 Without or shame, or fear, of conscience void,
 Made like the brutes, thro' sin to be destroy'd.
 The cry of sin enters Jehovah's ear,
 Who soon descends the truth thereof to hear :
 Not that his place he changeth for to know
 Our situation, misery or woe,
 But justice must proceed in form—He's gone
 In human dress with two attendants down,
 And pays a friendly visit on the road,
 To faithful Abraham, the friend of God.
 Who sitting in the door of shady tent,
 The heat of mid-day sun for to prevent,
 About his God on pious muse intent.
 Who suddenly appears.—And soon as seen
 At distance coming, in majestic mien,
 Whereby he's known, the father runs in haste,
 Intreats his God with him to wash and taste.
 Agreed—Jehovah with his company
 With Abr'ham dines under the shady tree.

He's

He's blest in more than righteous man's reward,
 If as his guest his blessings to be shar'd.
 God makes his secret and his purpose known
 Unto his Friend, while with him he walks on.
 Servants dismiss'd to save the righteous man,
 (While justice lingers) from the rebel-clan.
 And in this wrath-conceiving dang'rous hour
 The patriarch fails not to exert his pow'r,
 For wicked neighbour Sodom; but implores
 For mercy to the God whom he adores.
 But Oh! alas! a remnant is not found;
 One only, righteous, all the cities round.
 And he as brand is snatcht, from blazing fire,
 The mighty hand of God for to admire:
 The intercession's o'er—And great I AM,
 Ceases for to commune with Abraham.
 Draws nigh; looks on their sinful works and ways;
 (For darkness is to him as mid-day blaze.)
 While they secure; in sin, or sleeping lie,
 Nor dream that God and judgment is so nigh.
 Just as when Jesus wept, in human form,
 O'er bloody Salem, ripening for the storm.
 The dawning morn night-sinners drives to rest,
 Wearied with shame; far worse than vilest beast.
 And Lot dragg'd forth by kind angelic-hand,
 Pursuant to the Lord's express command;
 And to his wish'd-for Zoar for refuge run,
 And light diffus'd around by rising sun.
 Besiegers then began th' attack by storm,
 Without one summons, or demand in form,
 Or a surrender.—That but vain had been;
 Nor take, nor quarter give, the cry was then.
 Jehovah's hands on earth begins to pour
 From God in heaven a fiery brimstone show'r:
 Mortars right levell'd play with unheard sound,
 At once upon five cities all around.

With fiery balls now glows the air around,
 And God indeed consuming fire is found.
 It streams, it flames, all in a moment burns;
 And fruitful plain to noxious lake soon turns.
 The sinners cry, awaken'd from their dreams;
 And nought is heard but hideous yells and screams;
 They roar, and run, and fall to rise no more;
 Victory compleat by Jesus evermore;
 Vanquish'd by him whom they would not adore. }

Still greater wars God's sacred books unfold,
 In Egypt's land, where sinners were grown bold,
 Oppressing Jacob sore; until the cry
 Of God's elect, brought wrathful vengeance nigh,
 Barb'rous and bloody edicts; cruel things,
 To butcher infants, by the word of kings.
 Blood touched blood; 'tis time for God to be
 Aveng'd on Egypt for its tyranny.
 Idolatry, abominable sin;
 Now in perfection in Mizraim reign.
 'Tis done, the war's proclaim'd and God's gone down;
 Burns in the bush, while Moses looketh on:
 Strange sight; the bush in blaze, yet unconsum'd;
 The shepherd soon to turn aside presum'd:
 And while he wond'ring stood, with gazing eye,
 Jehovah from the burning flame did cry,
 Put off thy shoes, for here is great I AM,
 Who was, and is, the God of Abraham.

My bowels yearn the groanings for to hear
 Of Israel, my first-born, belov'd so dear;
 Go thou to Pharaoh now at my command,
 For Israel shall be saved from tyrant's hand.
 Distrustful reason, base humility,
 And artful pride, shame subtle enemy;
 The princely shepherd powerfully assail,
 Till words and granted signs with him prevail.
 And girt with power by God's commission giv'n,
 He hastes to court, from whence he had been driv'n:

Calls

Calls Israel's elders ; and credentials gave ;
That he was sent of God their tribes to save.
They hear, believe, and bowing, worship God,
Who had such mercy to his people show'd.

Two brothers : Aaron but a slave home-born ;
And Moses but a fugitive, scarce known
In Egypt's court, where now the king was dead,
From whose offended face once Moses fled :
Not better his successor, now on throne,
The Pharaoh still, yet Joseph is unknown :
Feeble the messengers, the message great,
A monarch proud and mighty to intreat.
With speech not flattering, nor with titles vain,
The food of tyrants pride ; and bait for gain.
Thus saith the Lord, Now set my servants free,
And let my people go to worship me ;
Thus war begins, the monarch does rebel,
And will be as a god, or go to hell.
Who is the Lord, he cries ; what is his name ?
Have I a rival ? Israel bear thy blame,
Thou shalt not go : let double task be laid
Upon thy neck, and thus thy folly paid.
I know no Lord that justly can demand
My slaves from under my despotic hand.
Go get you to your burdens ; thus replied
The harden'd tyrant, thro' satanic pride.
The task is doubled, 'till their blood was chill'd,
Stripes added ; and with anguish Israel fill'd,
And with God's servants chide ; whereby they grieve,
Till God appears again, them to relieve.
Fear not, saith he, for with a mighty hand,
Pharaoh shall drive my Israel from his land.
My name was GOD ALMIGHTY, when of old,
I to your fathers of these days foretold :
But now I by JEHOVAH will be known,
A God fulfilling promise to his own.

This kingly, animating speech, inspires
 His servants breasts with heav'nly martial fires;
 Thro' which they to their charge return again,
 And wonders shew, but miracles in vain:
 Till plagues destructive come, with heavy hand,
 To crush the flow'r and pow'r of Egypt's land.

Magicians now appear: satan's buffoons,
 Hell's apes; God's works to mimic: but estfoons
 Their folly's manifest; they can proceed
 No further in their juggling than decreed:
 Their shame for to discover; and God's pow'r
 Most absolute, and Sovereign worlds all o'er.
 Tho' Aaron's rod the jugglers rods devour;
 Yet Pharaoh (under signs) but hardens more.

Next, water feels the hand of God, and turns
 To blood, in rivers, vessels, ponds, and urns.
 Bad omen for the Egyptians; thus to see,
 At the first stroke, their waters blood to be:
 Beheld by Pharaoh in the morning light,
 Going to wash; but halted back in fright,
 And fretting envy, 'till his juggling train
 Try their enchantments, him deceive again.
 Beneath this plague a week the tyrant grieves;
 Nor yet thro' signs the word of God believes.

Uplifted rod again, brings, wonder strange,
 Squadrons of croaking frogs, thro' Egypt range,
 Not in the ditches now, or nasty ponds,
 Their proper quarters, when within the bounds
 Of *magna charta*: but permission now
 Is granted for to plunder Egypt thro':
 Bold the adventurers (tho' of tardy speed,)
 Yet parties to the capital proceed,
 Lounging in the king's bedchamber appear,
 And look him in the face with stupid stare;
 Crawl up the kneading troughs, and welter in,
 Wallowing with clumsy crawl the dough within.

The

The jugglers mimic Moses once again,
And frogs produce thro' their legerdemain :
But what avails ; the king is forc'd to pray,
Call on your God to drive these plagues away ;
Israel shall go : I've sinn'd against the Lord,
Only intreat him quarter to afford.

'Tis granted : quarter's given, the army slain ;
But quickly Pharaoh's heart grows hard again.

The charge nenew'd ; by rods up-lift again,
And herds of lice both cover beasts and men.
Strange plague : what now avails all Pharaoh's host
Of chariots, horsemen ? Now in vain they boast ;
Wage war against the crawling insects vile,
Draw forth your armies plac'd in rank and file :
Rush on the rebels with your sword in hand,
And slaughter thousands thro' your filthy land :
Crawl in some corner, scrape your finest lawn,
And sweep the vermin to destruction down.

Yet all in vain : still the tormentors are
As num'rous, and no distant hopes appear
Of vict'ry ; for altho' no sword they wield,
Yet fight, and die, and breed upon the field.

Magicians now confounded, and cry out,
The finger of the Lord is here, no doubt.
Their batteries silenc'd ; and laid down their arms ;
Their conjuring rods devour'd ; and spells and charms
Withal their trinkets now expos'd to shame,
The devil baffl'd : glory to God's name.

But what avails ; the tyrant hardens still,
Stoutly refusing to obey God's will.

Respite but short ; for soon a voice divine
Speaks loudly, in a yet more grievous sign :

Or let my people go to worship me,
Or swarms of flies shall trouble thine and thee.

And in that day I will distinction make

'Twixt mine and thine, for faithful Abr'ham's sake.

Thus

Thus spake the Lord ; and soon a winged band
 Swarms every where, corrupting Egypt's land :
 Noisome and grievous is the plague indeed ;
 Hope fails of conquest, or of being freed.
 Judgments extort repentance, once again,
 And a submission (partial) likewise gain :
 Go sacrifice, saith Pharaoh, in the land,
 Worship your God ; but still at my command.

Not so, saith Moses, lest you us despise,
 For off'ring to our God in sacrifice
 Egypt's abomination ; idols vain,
 The calf or ox, which must by us be slain.
 This will provoke th' idolaters to stone
 Israel at worship, therefore we'll be gone
 Into the wilderness : if this must be,
 Saith Pharaoh, go not far : intreat for me.
 Moses intreats ; God answers once again,
 The plague's remov'd, and not a fly remain.

But soon the heart, like springs when eas'd of weight,
 Starts back, and turns into its native state.
 Judgment pursues, and pours its vengeance down
 Upon the cattle, browsing on the lawn,
 And Egypt's fill'd with peals of dying groan. }
 Destruction ravages around the land,
 But carefully makes halt, by God's command,
 On Goshen's borders : and the lands divide
 By marks of death and life on either side ;
 Pharaoh inform'd of this, but rages more,
 And still withstands the God of Israel's pow'r.

Then from the furnace, by commission giv'n,
 They sprinkle ashes in the face of heav'n.
 The air corrupted, shoots its poison'd darts
 At man and beast ; which baneful pow'r imparts
 Against their bodies ; which break forth in blains,
 And boils most loathsome, with tormenting pains.
 Magicians reach'd are ; to fly compell'd,
 From Moses face, with dreadful anguish fill'd ;

Fiercer

Fiercer the battle grows on either side,
 Pharaoh stands firm, tho' with sore judgment try'd;
 God cries, my plagues I'll multiply again,
 And shew that I in heaven and earth do reign.
 And for this cause in very deed, have I
 Made thee to stand, when thou deserv'd to die;
 Thou liv'st in me; thy acts are thro' my pow'r,
 But th' evil of them thine for evermore.
 But thy resistance gives occasion fair,
 My name and pow'r thro' worlds for to declare.
 As yet exaltest thou thyself to say,
 I'll be as the most high, nor him obey.
 To-morrow shalt thou hear me speak aloud
 In thunder, then say canst thou speak like God:
 Such hail shall follow as thy land near saw;
 If thou believe, prepare t' escape the blow.

The morrow comes, and Moses lifts his rod,
 And thunders utter forth their voices loud;
 Vollies of hailstones huge, come pouring down,
 And mingled fire runs blazing on the ground;
 The fruits, the beasts, are blasted by God's pow'r,
 Throughout the land feel the destructive show'r:
 While Goshen through a calmy sunshine's seen,
 Their cattle browsing, and their herbage green.

As once to Job, God might to Pharaoh say,
 Where was thou when I did earth's corner lay?
 Now canst thou thunder with an arm like me,
 Or bound the waters by a firm decree?
 When didst thou see my treasures of hail,
 Or with the lightnings can thy word prevail?
 To answer give: then I'll confess thy arm
 May Israel keep, and save thyself from harm.
 I've sinn'd, cries Pharaoh, but the Lord is just,
 I'm wicked, and my people: (well confest.)
 It is enough; but once again intreat,
 And ye shall go to worship at God's feet.

Moses

Moses before the Lord but spreads his hand,
And hail and thunder cease at God's command.

Thunders abated, and the storm's blown o'er,
King Pharaoh's heart but hardens yet the more;
God leaves but to his wisdom and own will:
And water-like, in frost, he freezes still.
The sun withdrawn not cause of waters froze,
Whose beams are yet the cause of blowing rose.
Yet by withholding what might sin prevent,
God's call'd its author, as antecedent.
I form the light, and darkness do create,
Saith God to Cyrus, him to animate
Against proud Babel; and to teach him too
That light and darkness; also weal and woe.
The Persian gods and principles were found
Not self-existent, but produc'd, and bound
By God Almighty's will, who makes them serve
His purpose grand: nor from his will to swerve.
He author challengeth to be of all,
Both good and ill; as of the great and small.
Not by infusion, or impulsive hand,
Does he produce the evil in a land:
All good in creatures, and creation wide,
Are holy works of his, and none beside;
All evil is the creature's act: and sin
By God's permission; for this enter'd in:
(That is) that God might have a field to show
His glory in the heavens and earth below.
Thus his prerogative and power he claims,
Against the heathens, and their idol names.
Let them do evil, or let them do good,
Saith he: and shew they have the pow'r of God.
Thus God is said to harden Pharaoh's heart,
'Cause he not grace, him to restrain, imparts.
But may he not with his do what he will,
Give, or withhold, and yet be righteous still.

To him who murmurs 'gainst this scripture plan,
Whether or angel great, or weaker man,
The answer's ready: friend I wrong not thee,
Take that thine is, and go, contented be.
A righteous God, clear of all sin and blame,
Who was, and is, and will be still the same.

How long, faith Moses, dost thou still refuse
To let God's people go, and them abuse?
If yet thou do persist them to detain,
I will, faith God, afflict thee yet again:
Locusts shall swarm, and spread thy land all o'er,
And what the plagues have left, they shall devour.
Thine houses and thy servants they shall fill,
How darest thou rebel against me still.

How long faith Pharaoh's servants, shall this man
Perplex and vex us? pray let them be gone:
Knowest thou not that Egypt is destroy'd,
Our strength made weakness, and our council void?
But who, faith Pharaoh, shall go serve the Lord?
Both old and young, was Moses powerful word:
Enrag'd, the monarch cries, but let the Lord
Be with you so, as to make void my word:
Look to it, evil is before you now,
You men at first only desir'd to go.
He drives them forth, with surly monarch's frown,
Like vagabonds who stroll from town to town.

The hand out-stretcht soon brings a windy storm,
And Egypt's coasts with locust armies swarm:
In bands they muster, tho' without a king,
And where they fall compleat destruction bring.
While in the air like gloomy clouds they sail,
They shade the light, 'till darkness does prevail:
Falling, like sky they cover fields around,
And soon devour whatever green is found.
These now consume, what's left by fire and hail,
Leaving infection with their pois'nous smell.

Ragged

Ragged the trees ; their fields a wilderness :
 Of Egypt now, how great is the distress.
 Such locusts they had never seen before,
 And felt such plagues, not from the days of yore.

Repentance once again's extorted now ;
 I've sinn'd, cries Pharaoh, both 'gainst God and you:
 Intreat the Lord, I pray ; but this one time ;
 This death to scatter, and forgive my crime.
 Moses intreats, and soon a mighty wind
 Blows from the west, and to a grave confin'd
 The insects vile ; even in the wat'ry deep,
 Where Pharaoh and his host must shortly sleep.
 Nought better yet ; judgments unable are
 The sinful heart to fill, with holy fear :
 He would not yet obey God's high commands,
 Nor suffer Israel to depart his lands.
 God bids his servant stretch his hand again
 Towards the heav'ns ; and darkness fills the plains:
 Darkness so thick, by a condensed air,
 As might be felt by every dweller there.
 Three days they grop'd, nor one another saw,
 But wept and wail'd the land of Egypt thro'.
 I will, saith God, my vengeance execute
 On Egypt's gods, as well as man and brute.
 Whereas your God, might Israel truly say,
 Does darkness lead him captive at mid-day.
 Light was a god : emblem thereof, the bull ;
 And of such gods old Egypt then was full.
 But slain the calf ; along with ox and cow ;
 And light's inchained, by the darkness, now.
 While Goshen's fill'd with light their borders thro',
 Egypt's an emblem of the pit below.
 Moses is call'd ; and bid go serve the Lord
 Both young and old, but let the herds be spar'd.
 Thou must, saith Moses, sacrifice us give,
 A hoof behind we'll not in Egypt leave.

Pharaoh

Pharaoh enrag'd, cries; to thy self take heed,
See me again endanger'd is thy head.
Well spoke, said Moses; I thy face will see
No more; for vengeance comes on thine and thee.

But once again, cries God, I'll lift my hand,
And Egypt shall you thrust from out its land.
Speak in their ears, and I'll speak to the mind,
And turn their wrath into affection kind.
And you shall borrow: man and woman too,
Each of their neighbour, Jewels Egypt thro'.
This not unjust, for why? 'tis God's command,
And that is justice: what he wills shall stand.
His will is law, he Sovereign standeth still,
And what he wills is right, his rule's his will.
But war subsists betwixt the nations twain,
And man will say, to plunder is no stain.

Now speaks the Lord, let Israel lend an ear:
This month to you shall hence begin your year.
Your æra, with redemption, shall bear date,
That shall remind you of this mercy great.

Say unto Israel, let them take a lamb
Each family; without or spot, or blame;
The whole assembly shall this rite observe,
Nor from it, thro' their generations swerve.

'Tis done according to divine command,
Leaven is put away thro' Goshen's land.

The day observ'd as God commands again,
A lamb provided, and at even slain.

They strike their lintels and door-posts of wood
With hyssop dipt in typifying blood:

With roasted flesh, and pure unleaven'd bread,
With sauce of bitter herbs, their tables spread;
With sandals on, and girded loins, they stand,
Eating at midnight, with their staves in hand.

This was the Lord's passover, eat in haste;
While Israel's ready; Egypt's sleeping fast,

Wrapt

Wrapt up in carnal safety; nor once deem'd,
Egypt was sold and Israel was redeem'd.
Just as the virgins slumber'd in false peace,
Nor dream'd they could be destitute of grace.
But hark! The midnight cry surprizes all,
And dread or death o'erwhelms both great and small.
Commission'd angels from the Lord of Hosts,
With vengeance clad, flies thro' Egyptian coasts:
And every house, without the bloody sign,
Feels the displeasure of a wrath divine.

While Israel's infants sleep secure from harms,
Hanging on breasts, or in maternal arms:
Egyptian babes meet death, in awful form,
And thro' the land now runs a new alarm:
My child is dead, my neighbours go and call
To weep with me: alas! what judgments fall
Upon us now; but soon the griefs increase,
By news from others in the like distress.
It rings abroad, 'till general is the cry,
From prince to beggar, not one pass'd by.
Alas my child! Would God I'd for thee dy'd
One mother cries; for I have none beside:
Another cries, alas! What shall I do,
My hope is gone; and life in danger too;
I cannot live without my little son,
O death, thou enemy, what hast thou done.
Thus wail th' Egyptians, with unmixed grief;
Nor can, from one another, find relief.

But yesterday since Israel groan'd beneath
The hand of Pharaoh, and this cruel death,
By barb'rous law, upon each man-child born;
But vengeance now upon the tyrants turn.
They who of late, did strive to separate
Parent and child, now groan beneath the fate.
Alarm'd, the court, from midnight sleep arise,
And bid the people go to sacrifice

Unto

Unto their God; both child and cattle too;
 Be gone, saith Pharaoh, and blest me also.
 For Israel to be gone, they urgent were,
 And lend them raiment, nor their jewels spare.
 After so many provocations given,
 They've favour granted in their eyes by heaven.

By Israel let this night remember'd be,
 Thro' ages in their every family.
 When twice three hundred thousand warlike men,
 Sprung from the number of threescore and ten:
 Loaded with spoils, a journey did begin,
 Most wonderful the world had ever seen.
 Upon the very day, as God decreed,
 He, as he said, from bondage Israel freed.
 Harness'd they marched, with father Joseph's bones,
 While Egypt's busy, burying of their sons.
 Jehovah leads the van in fiery cloud,
 And Israel follows with a mixed crowd.

They camp at Succoth, and refreshment take
 Of baked dough into unleavened cake.
 And when by cloud to Piahiaroth led,
 Nigh to the sea, known by the title Red:
 Hemm'd in by mountains upon either hand,
 With sea before them; here they're bid to stand.

Panic thro' death in Ham subsided now,
 And Israel gone, nor rightly known whereto:
 But scouts sent forth, their motions to espy,
 With tidings quickly back to Egypt fly;
 Saying, Israel runs, nor stays in wilderness;
 Refreshing news to Pharaoh in distress.
 They are entangled, cries the sorrowing king;
 The wilderness has shut the rebels in.
 Turn'd round their hearts, from favour unto frown;
 As God withdraws, they harden into stone.
 A nation mighty by the world confest,
 What have we done? Our folly's manifest;

G

Cajol'd,

Cajol'd, o'erpower'd, by our slaves home-born,
 Pillag'd, deserted too, in basest scorn,
 The like not known before : make ready now
 My chariot, cries the king ; and let us go
 Them after ; to reduse to bondage due,
 And make them at our feet for mercy sue.

'Tis quickly done, and round the monarch stand
 His own ; and hundreds well with captains mann'd.
 The strength of Egypt now united is,
 And haste away towards the wilderness
 After the unarm'd tribes, in full career,
 Whose van is soon espy'd by Israel's rear :
 Which fill'd with panic fear th' unmartial'd crowd,
 And thro' their hosts rais'd trembling murmurs loud
 Against their leader Moses ; why, say they,
 Hast thou us taught our lords to disobey ?
 Was it because that Egypt had no graves,
 For to enthrone thyself, thou us deceives ?
 Did not we say, let us enjoy in peace
 Our lives, altho' with bondage and distress ?
 Better had we and ours bond-slaves have been,
 Than by rebellion this affliction seen.
 Fear not, said Moses, but stand still and see,
 God's great salvation to his family.
 'Fore you to day shall God be glorified ;
 Stand still and see the Lord your God decide
 The controversy, which will soon take place ;
 And crop the flow'r of the Egyptian race.
 Moses must now be fill'd with cumberous care ;
 Deep thoughtfulness, and holy anxious fear
 Must agitate his mind ; for now he saw,
 Obtain'd or lost, with or without one blow
 God's glory, and or Israel's weal or woe :
 And rev'rence due to him as prophet too.
 Like a commander brave, he strives to fill
 His unexperienc'd troops with martial zeal.

But

But in a different form from worldly chiefs,
From God, (not man) faith he, must come relief.
Cease but your murmurs, and believe his word;
Stand still, and see salvation from the Lord.
While Moses animates with words and prayer,
The Lord of armies quickly lends an ear:
And answers with a Wherefore dost thou cry?
Bid Israel march, and lift thy rod on high,
Sea to divide, that Israel may pass o'er,
And sing salvation's song on yonder shore.
'Tis done: the waters hear, and open wide,
Standing in heaps like walls on either side.
How differently appears the word of God
From that of haughty monarchs, flesh and blood.
To Xerxes' mandates, stripes and fetters hard,
The Hellisponic seas paid no regard:
Nor more the mountains to his royal tone,
One kept its base, the other still flow'd on.
Israel pursues the new unbeaten path,
And safely walks amidst the deep, thro' faith.
Baptiz'd to Moses, when Euroclydon
Besprinkled them with waters marching on.
Their guardian angel Christ the Son of Man,
Who had 'till now been leader of their van;
In tabernacle of the smoaking cloud,
Emblem to them of covenanting God;
And fix'd 'till now, like leading general's tent,
Before the army, as they journeying went:
But soon as danger was behind them seen,
He strikes his tent, and puts himself between
His tribes and furiously pursuing foe;
Now threatening Israel's total overthrow.
And like commanding admiral at sea,
Hangs out his lamp to guide his fleet their way.
But lantern dark unto Egyptian eyes,
Infatuated now beyond surprize.

What could they think, to see a spacious way
 Made, on a sudden, thro' a well known sea.
 No pow'r but God, just reason would have said,
 Who seas confines within their hollow bed,
 Could this divide; and if for Israel done,
 Must needs them save, and close their foes upon.
 Thus march they on the military way,
 In awful silence, 'till the dawning day;
 When Israel's Captain hasting morn prevent,
 And looks thro' window of his cloudy tent
 With awful frown; which struck his foes with fear,
 Troubling their host, confounds each charioteer:
 Wheels dropping off, thro' which with tardy pace
 They drive: and cry, let's flee from Israel's face;
 The Lord fights for them and against our host,
 Retreat, retreat, or Egypt's strength is lost.
 Which to prevent, and make the deep their graves,
 The Lord bids Moses o'er the standing waves
 Once more his rod advance: no sooner done,
 Than sea o'erwhelms th' Egyptians every one.
 Finish'd the war, for Egypt is no more;
 And Israel safely landed on the shore,
 To sing salvation and their God adore. }
 They fear'd, believ'd, both Moses and the Lord,
 And found the truth of his eternal word.
 Who's like our God, among the gods, they cry,
 Whose own right hand has got the victory.
 Gloriously holy; fearful too in praise;
 Wonders performing, wonder for to raise.
 He who our fathers fear'd our God shall be,
 Who's dash'd in pieces now our enemy.
 We will exalt his name, and magnify
 The God who rides upon the stormy sky:
 Who worthy is always to be ador'd,
 As mighty God and everlasting Lord.

MESSIAH'S

MESSIAH'S CONQUESTS.

B O O K II.

KEEP still my muse upon the ransom'd seed
 Thine eye ; as they to Canaan's land proceed,
 By marches flow, directed by the cloud,
 The habitation of their leader God :
 And soon thou'lt find, the war renew'd to be,
 For granted, Canaan's gain'd by victory.
 The nation first who dar'd them to oppose
 In wilderness, from Abraham's seed arose ;
 From Isaac's loins sprung Esau his first-born ;
 From whence shoots forth, like Daniel's little horn,
 Proud Amelek's race ; who soon with jealous eye
 Did Israel's camp in Rephidim espy,
 As journ'ing on he pass'd, his borders nigh ;
 With fury arm'd he fell on Israel's rear,
 Smiting the faint and weary without fear.
 Till Joshua, captain of Jeshuron's Lord,
 With chosen men went forth at Moses' word,
 And battle gives the foe, nigh his own lands ;
 While Moses on the hill lifts up his hands.
 By Hur and Aaron until even-tide
 Supported ; standing by the prophet's side :
 Emblem most lively of th' uplifted hands
 Of our High-Priest, who now before God stands :

Not waxing faint, nor weary in his pray'r ;
 Not slow of speech, nor heavy is his ear.
 Like Moses, why? Because he is the God,
 O'er all in union with our flesh and blood.
 Thro' Moses' prayer, and Joshua's conduct brave,
 The God of Israel deigns once more to save
 His own : for Israel now in field prevails,
 In vain the cursed nation them assails :
 Discomfited, they fly from Israel's swords,
 Which were the weapons of the Lord of Lords.
 'Tis done : the battle's gain'd, and Israel lives,
 To praise their God, who vict'ry always gives.

Write this, faith God, for a memorial true,
 Nor let it be forgotten e'er by you :
 Proud Amalek shall find an enemy
 To slay, until his name forgotten be.
 Because his hand was lift against God's throne,
 The Lord of armies by himself hath sworn,
 Even Jesus, who amongst his children stands
 On earth, but on God's throne does lay his hands ;
 Even he to a perpetual war has sworn,
 To fight with Amalek's, tho' yet unborn.
 The serpent's seed, altho' in different forms,
 Against the woman's shall lift up their arms :
 Until the beast, in antichristian reign,
 Shall be consum'd, and die of ling'ring pain.
 An altar's builded, and by Moses nam'd
 The Lord our banner ; let it be proclaim'd
 Throughout the earth, as far as setting sun ;
 He fought, and Israel has the vict'ry won.
 Proud Am'lek's vanquish'd, Israel still remains,
 Conqu'ror in kingdoms, cities, mounts, and plains,
 Tho' not without a foe : for nations round
 Alarm'd ; the upstart nation to confound,
 In deadly leagues and hellish schemes combine
 To crush, in infant state, the royal vine.

Next

Next Arad, king of Canaanitish race,
 Who in the south had fix'd his dwelling place,
 By dreadful rumour learn'd that Israel came
 Nigh to his borders; which now dreaded name,
 Provokes and terrifies the haughty king,
 Who muster'd soon, and soon to field did bring
 His mighty armies, and with Israel fought,
 And pris'ners some in field of battle caught
 Of army royal: Israel to remind
 By God's permission, of his favours kind,
 Which soon in peace slip from the human mind. }
 Teaching hereby, without dependance firm
 Upon Jehovah, and not human arm,
 They fly before their foes: but now alarm'd,
 Their faith call'd up, with holy zeal they're warm'd;
 They in Jehovah's name vow vengeance dire,
 And army warm'd with heav'nly martial fire;
 After their captain's banner take the field,
 And in his strength their glitt'ring weapons wield;
 With so much courage, and such warlike hands,
 That dire destruction runs thro' Arad's lands.
 Armies and cities feel the fatal blow,
 Routed with an eternal overthrow.

Another branch of Amoritish race,
 Sihon by name, who now his tent did place
 In Heshbon fair: Moab's royal seat of old,
 Till Chemosh (their abomination) sold
 Them all as captives into Sihon's hands,
 With all his lords, high-places, and his lands.
 Demolish'd these and utterly laid waste,
 From Dibon, unto Nophah, in the east.
 From this destruction Sihon's kingdom sprung,
 Tall as the cedar, and the oak as strong.
 To whom God's tribes a friendly message sent,
 Requesting passage with each herd and tent
 On king's highway, as strangers passing thro';
 Who buy and pay, not rob as hostile foe.

But Sihon ripe for a destructive shower,
 Harden'd his spirit but 'gainst Israel more :
 Because the thing was from the Lord of heav'n,
 That Israel might have all their kingdoms giv'n.
 And soon they spread themselves in Jazer's fields,
 In warlike posture with their swords and shields :
 Where Israel meets them; and the watch-word giv'n,
 They are deliver'd, saith the God of heav'n,
 Into your hands.—Now to possess begin,
 For th' Amorites have now fill'd up their sin.
 Engag'd the armies, but not long remains
 Doubtful—Who shall be master on the plains.
 Sihon is smitten, by the sword of God,
 And soon the field becomes a field of blood :
 Women and children feel the fatal blow,
 And perish in the total overthrow.
 Israel triumph, and fill their conqu'ring hands
 With spoil of cities, cattle, gold, and lands :
 And sing their Captain great Jehovah's praise,
 (Like those dividing spoils) in martial lays.

Next Og, gigantic, and renown'd for strength,
 With iron bedstead, of enormous length,
 And breadth proportion'd, giant to contain,
 And loll at ease, in his tyrannic reign :
 On Bashan's fruitful hill, where fattest kine
 Did browse and feed, as sing the bards divine,
 Reign'd here the tyrant, in his palace fair,
 O'er cities fortified with gates and bar
 In number sixty, high wall'd up i' th' air :
 Besides unwall'd villages, not few,
 In Argob's region : all Og's kingdom now.
 Thro' reign tyrannic, both 'gainst man and God,
 He's now grown ripe for the destroying rod.

Thy seed, saith God to Abram, shall sojourn
 Four hundred years in Egypt, then return ;
 Ripen'd as yet is not the Am'rites sin,
 Total destruction 'gainst them to bring in.

But

But now, faith God, as to Belshazzer great,
 Thou'rt weigh'd and wanting, number'd and compleat
 Thy years for vengeance.—And thy end is come,
 Thy heart I'll harden, run and meet thy doom.
 Him I'll deliver, subjects and his land;
 Saith God to Israel, now into your hand.

Loosen'd from God's restraint: to Edrei's plains,
 To meet his ruin, with his num'rous trains,
 In pride's elated madness wild he runs,
 Where Israel meets him, and the battle joins.

Martial historians have th' advantage here,
 Of those who only Jesus' wars declare;
 These can with them lead armies great to field,
 And pitch the battle too with sword and shield,
 In awful form; tickling the reader's ear,
 With fancy itching greedily to hear
 Clangor and deadly sounds, in trembling air,
 Of battle bloody:—rallying and retreat,
 Repulse and fall, of some commander great.
 But reader's throbbing hopes here soon are o'er,
 At the first push God's army's conqueror,
 And satan's fly, or die upon the spot;
 How can it otherwise be creature's lot:
 When war is wag'd by worms against their Lord,
 Unequal match—no battle—faith God's word.
 Destruction at the last God's word foretells,
 When satan's crew thro' Gog Magog rebels:
 And from circumference to earth's center speed,
 The world in arms against the royal seed.
 On breadth of earth, them to besiege in form,
 In royal city, or attack by storm.
 But blasted soon our expectations great
 Of battle bloody, and heroic feat;
 The Lord of heav'n, rains fire, from heav'n his seat.
 An army, th' hugest which the world e'er saw,
 Is soon destroy'd, without or sword, or blow.

Such

Such here's the case, no sooner armies join,
 But Og is smitten by a blow divine :
 Himself, his army, people small and great,
 Perish, both root and branch, in the defeat.
 Their kingdom's taken, with fair Herman's hill,
 And Israel dwells alone, as conqu'ror still.

Successive vict'ries Israel's fame refound,
 Thro' nations trembling, all the east around.
 Pitch'd now in plains of Lot's incestuous son,
 And rich with spoils, of kingdoms over run ;
 Israel rejoiceth in the Lord his God,
 O'er mighty foes, thro' his avenging rod.
 Incamp'd near Moab, they terrible are seen,
 Whose loins are loosen'd, and his heart in pain,
 To see the mighty every where put down,
 By slavish rabble ; from their highest throne.
 Moab faints, and all his sons, nor dare engage
 With Israel in the field a war to wage :
 That hopeless, after Og and Sihon strove
 In vain, to stop the bold advent'ers rove.
 New schemes are sought by politicians grave,
 When bow, nor sword, nor mighty arm could save.
 Then curse prophetic is bethought upon,
 And application made to Bozor's son,
 By gifts, and wages of unrighteousness ;
 The hope of those who can nor curse nor bless.
 With divination's wages in their hand,
 Moab's elders haste away to Pethor's land,
 Where Balaam dwelt ; a prophet in the east ;
 And for reward some thought both curst and blest.
 They bow before him, and confess his fame,
 Make supplications in their master's name :
 Come now, we pray thee, curse this num'rous band,
 If, peradventure, we may save our land
 From locust bands : for in idolatry
 Doubt still prevails, in close extremity.

Their

Their ifs and buts their unbelief explains ;
Thus Cato reasons all in doubtful strains :
This world was made for Caesar ; but anon
He reasons, doubts, despairs, then all is gone.
Jonah's companions too in like distress,
Cry, pray ; thy God perhaps, not ours, may bless.
God's word was positive, thou shalt not go
Israel to curse, they're bless'd, it shall be so.
But heavy news this to their trembling king,
Who vainly hop'd his word and gifts would bring
The prophet : and his voice direct beside,
To bless or curse, just as he signified.
But hope renew'd ; gifts larger will prevail,
And mind of God and man, to change, avail :
The basis this of th' unbeliever's plan,
That works and off'rings make both God and man
Propitious, if offended ; otherwise to grant
The votary's wish ; to make or fiend, or saint.
Nobler the messengers than first are sent,
With larger promises along they went ;
Thro' which the prophet is at once inclin'd,
To try if God perhaps had chang'd his mind.
So think false prophets, and their vot'ries too,
That God, like man, is chang'd by weal or woe.
And so it seems sometimes to purblind eyes,
That change in man can change the great all-wise
Creator of all worlds, whose glorious name
Is the unchangeable and great I AM.
To-day, and yesterday, and still will be,
What once he was, and is eternally.

Thou shalt not go : was God's express command,
To curse the people of the Lord's right-hand.
Sufficient order to the faithful mind,
Which in submission is to heav'n resign'd :
Nor seeks to alter God's decree, when known,
But calmly yields, and says, thy will be done.

But

But Balaam's eye darken'd with golden dust,
 And mind corrupted with bewitching lust
 Of wage unrighteous, and false honour's baits,
 Once more asks counsel of the God he hates;
 The answer strange; God, who but yesterday,
 Said, go thou shall not; now says, go thou may.
 No new procedure this, in God we find,
 When mortals him approach with double mind;
 Ask favours with their idols 'fore their face,
 His answers then suit their delusions base.
 And thus he works in providence most wise,
 His foes ensnaring in their nets of lies.
 Says go, and then withstands them in the way;
 Says do, then smile when they his word obey.
 Saving his own by grace, who are the same
 In thought, in word, in work, and every blame:
 Yet just and gracious God remaineth still,
 The blame rests wholly in the creature's will.

Permission granted, Balaam hies with speed,
 But soon's withstood in his perverted deed
 By God, in angel form, with sword in hand;
 Timely come forth, 'gainst Israel's foe to stand.
 To prophet blind, invisible, but ey'd
 By beast, not man, altho' for prophet cry'd:
 Crush'd with her leaps against th' adjoining wall,
 The prophet smites, then down the ass did fall
 Beneath her burden; and with voice of man
 The prophet's madness chides, once and again.
 Harden'd yet more, 'till open'd eyes beheld
 The advers'ry, with indignation fill'd:
 'Fore whom he falls repenting, and implores
 For pardon; with, if it displease, no more
 I will persist: thus miracles and signs
 Change sinners language when not chang'd their minds.
 But penitence, tho' feign'd, oft times obtains,
 Or temporal good, or judgment's stroke restrains.

Leave

Leave, partial, given ; but restraints divine ;
 Hereby God's wisdom in his counsels shine.
 Evil and good his glory to display,
 And manifest his name, 'till brightest day :
 That him reveal, in goodness infinite,
 And 'gainst all ill as perfect opposite.
 With Balak's princes Balaam journeys on,
 To Arnon's border, Moab's coast upon.
 By king in person met, and reverence giv'n,
 Tamely, as if a messenger from heav'n.
 The prophet cries, in feign'd humility,
 Alas ! We nought can say or do for thee,
 But what God wills : yet led to Israel's view,
 He bids him build there seven altars new ;
 And oxen seven ; as many lambs, prepare ;
 Stand thou by them, and by that high-place there ;
 I'll wait on God—And shew what he declares,
 If peradventure he'll regard our prayers.
 Thro' Balaam's mouth, like speaking trumpet loud,
 God utters mysteries to a senseless crowd :
 And spite of all their machinations base,
 Owns Israel for his own peculiar race.

In parabolic strains he cries, shall I
 Curse him whom God hath blest ; or how defy
 Whom God upholds : from Kirjoth's rocky hill
 I him behold, who shall be separate still,
 From nations all, as God's peculiar race,
 And dwell alone as objects of his grace.
 Elected freely for his own name's sake,
 From nations all ; his goodness to partake :
 As dust unnumber'd, Israel shall be found,
 May my last end like his with joy be crown'd.

The king provok'd, cries, did I for thee send
 To bless my foes, as man doth bless his friend :
 Nay, cursing was my wish, and should have been
 Thy work, then thou more favour should have seen.
 Come

Come with me now into another place,
 And view the whole of yon banditti's race;
 And curse from thence: then unto Zophim's field,
 On Pisgah's top, where Moses once beheld
 The promis'd land, Balaam with Balak hies;
 More altars builds, and offers sacrifice.
 'Twice three and one they raise upon the hill,
 They stand, they offer, watch, and wait God's will.
 Hearken, thou Zippor's son, the prophet cries,
 God is not man, or son of man who lies,
 Nor can repent; for what he says or swears
 He does fulfil, tho' distant thousand years.
 To bless, I have received divine command,
 Israel his chosen, nor can it withstand.
 The Lord is Israel's God, he's more that blest,
 Altho' his laws by them are oft transgress'd.
 Yet sin to death is not imputed there;
 Jesus, their King, shouts ever victory here.
 He brought them forth who were in bondage born,
 With strength of hand like to the unicorn.
 Surely enchantment against Israel's vain,
 Curse, conjure, or divine, o'er victims slain,
 Is labour lost.—From henceforth shall arise
 Proverbs, concerning Israel's victories.
 Behold the people lion-like shall be,
 Nor once lie down, until each enemy
 Shall be devour'd, like prey that's easy torn,
 The blood drunk up, and swallow'd hoof and horn.
 Proud unbelief doth to God's word disdain
 To yield—And therefore girds itself again:
 To Pethor's top, against fair Jeshimon,
 They hie away, the tribes to gaze upon.
 But Balaam faints, nor seeks enchantments more,
 God's will perceiving, fix'd to bless therefore.
 With open eyes, and full in Israel's view,
 God's Spirit comes with prophecies anew.

In visions high, with open mouth and ears,
He sings: How goodly Jacob's tent appears:
As fertile vales or gardens of the Lord,
Like Eden, guarded with the flaming sword.
With fountain water'd, so shall be his seed,
His kingdom rise above fair Agag's head.
God brought him forth, with strength of unicorn,
From Egypt's iron-furnace (his first-born.
Whom I shall see at judgment's solemn hour,
Not now, nor nigh, but when he comes with pow'r.
For from this people shall a star arise,
Who all shall govern both in earth and skies.
His scepter shall a righteous scepter be,
Truth shall begird his loins with equity.
Thy corners four, proud Moab, shall be destroy'd,
And Sheth shall perish, utterly made void:
Edom shall be deprived of his land,
And Israel valiant shall for ever stand.
Like bread between his teeth shall be his foes,
Who dares disturb his lion-like repose.
Who curseth him, on them the curse shall rest;
Who blesteth Israel, shall with him be blest.

Balak provok'd, cries, hie thee to thy place;
Thy God indeed now crowns thee with disgrace.
I'll go, but first let me thee advertise,
What evil shall in latter days arise
From this, to thine own people; for I've heard
The words and knowledge of th' Almighty Lord.

From Jacob's loins a King of Kings shall rise,
Who shall the nations of the world surprise;
Proud Amelek, of nations round the head,
And first who dar'd t' oppose the chosen seed,
Shall meet destruction as his certain doom,
Till from the earth God's judgments him consume.
Strong is thy dwelling place, O son of Kain,
But in the rocks thy sheltering place is vain.

For

For thou of Ashur shalt consumed be,
 Till he triumph in thy captivity,
 When God doth this, alas, who sav'd shall be.
 In years to come, ships shall from Chittim's land
 Ashur afflict, who with oppressive hand
 Had Eber oft distress'd; but he shall be
 Destroyed by a powerful enemy,
 Of Jacob's king, who shall the nations all
 Subdue, and banish into endless thrall.
 This said, the prophet with the king's disgrace,
 Arose, and turn'd away, to his own place:
 But swift destruction soon the wretch o'ertakes,
 And Israel's sword upon him vengeance wreaks;
 And lives as conqu'ror o'er both sword and charm,
 In safety, under the eternal arm.

Those dangers past, the Lord to Moses spake,
 And said, avenge, for mine own Israel's sake,
 Them of their foes, both Moab and Midian's bands;
 Then from thy labours both by seas and lands
 Rest: and unto thy people gather'd be,
 And mine, not thy salvation, thou shalt see.
 This said, the chief to Israel gives command,
 To arm twelve thousand soldiers out of hand;
 From every tribe one thousand chosen were,
 With trump of God sounding thro' van and rear.
 They march, they fight, they conquer, and they slay,
 Kings, princes, small and great, and take the prey.
 High-places, groves, temples, and cities burn,
 And nought but virgins leave, the loss to mourn.
 Now the mad prophet meets the due reward
 Of wicked counsel, and unjust regard
 He paid unto God's holy sovereign word,
 And falls among the slain, by Israel's sword.

Those vict'ries gain'd, the Lord bids Moses hie
 To Nebo's mount, and thence the land espy,
 As in perspective glass, with lighten'd eye.

He

He sees, and longs with ardent wish to gain
 The promis'd Canaan's blessed fertile plain;
 And cries, in raptur'd wish, unto the Lord,
 Let me pass over flowing Jordan's ford,
 And see that goodly mount, with cedars crown'd,
 Rivers and springs, and vallies which abound
 In Beulah's land: but all in vain's the cry,
 The answer's only peace, be still, and die.
 But, Joshua, charge and lay on him thine hands,
 As he before the priest and people stands.
 My spirit's in him, let thine honour rest
 In part upon him, who my name confess,
 Against the murmurs of the faithless spies,
 Who murmurings rais'd, thro' unbelieving lies.
 This said, the prophet, in most solemn form,
 Instals him gen'ral officer at arms.
 He who at first Hoshea was by name,
 Which with a Saviour barely is the same.
 Which in men's minds might such ideas raise,
 As did belong to men in after days.
 Such like as Jephtha, Sampson, and the rest,
 Who rescu'd Israel when by foes oppress'd:
 And therefore called saviours; but the man
 Design'd to typify God's only Son.
 As captain of God's hosts, who leads to heaven,
 Therefore must have the name Jehoshua given
 By Moses: and which name, when understood,
 Imports, that in due time the living God
 Should flesh assume, and full salvation bring
 To Israel, and for ever reign their King.
 Not nations seven, or kings but three times ten
 Subdue: but every foe angels and men.

Now Moses dead, according to God's word,
 And honour'd in his burial by his Lord.
 And solemn charge unto Jehoshua given,
 With promise of protecting hand from heaven:

H

To

To search the land of Jericho he sends,
 And spies are guided to the house of friends,
 Unknown: by kind and providential hand,
 Which strikes with sudden fear the fainting land.
 Their hostess, Rahab, from report she heard
 Of Israel's vict'ries, both believ'd and fear'd.
 That Israel's God was Lord of earth and heaven,
 And all their land into his hand had given,
 This she with mouth confess'd; and prov'd the same,
 By shewing love to th' people of his name
 At th' hazard of her life: she lov'd to death,
 And did immortalize her name, thro' faith.
 Oaths mutual giv'n, with confirmations sign,
 And spies escap'd thro' providence divine:
 And left the city, with confusion dire,
 Which news, the tribes with courage fresh inspire.
 Command being giv'n the host to sanctify,
 And ark uplifted on the shoulders high
 Of priests: they march, with promise from the Lord,
 That he would magnify his servants word
 That day in Israel's fight, as he had done
 To Moses heretofore, now dead and gone.
 Strange march indeed to carnal warriors view,
 That flowing Jordan let the tribes go thro'
 Without or bridge, or boat; was like e'er known;
 They walked here by faith we needs must own:
 Priests feet the ark beneath; but toucht the brim
 Of Jordan's deep and overflowing stream.
 And back in flight precipitate it fled,
 To right and left, from off its sandy bed.
 An highway left, unknown or seen before,
 For ransom'd Israel safely to pass o'er:
 And thro' the wat'ry deep a way is found,
 To march God's army as on firmest ground.
 Israel pass'd o'er, and a memorial rais'd,
 That Israel's God is worthy to be prais'd:

For

For all the wonders he for them had wrought,
 Since from Egyptian bondage them he brought.
 To future ages let recorded be
 His name, to Jacob and posterity.

These wonders fill'd with dread the nations round,
 Melted their hearts, nor spirit in them found :

Reproach, thro' circumcision, roll'd away,
 And Gilgal nam'd the place unto this day.

The seed in covenant must have the sign,
 Both them and theirs the pledge of love divine,
 Encamp'd they lay in Gilgal's verdant plains,
 Waiting 'till cur'd of circumcising pains.

A man in arms by Joshua's uplift eyes

Is seen, which fills the gen'ral with surprize :

But breasts inspir'd with heaven-born courage true,
 Are bold in danger's hour, thro' strength that's new:

In martial air, he bids the warrior say,

Whether for them or foes he's on his way ;

Answers the hero, with a nay but I

Am come, as Captain from the Lord most high :

Falls down the type with reverential awe

Before the Antitype ; who fain would know

What wills his Lord, what he would have him do,

Who bids him loose from off the foot his shoe.

Because thou standest now on holy place ;

A proof sufficient that he was God's face,

Or name, or angel, or as call'd by Paul,

Captain of our salvation, God o'er all.

Straitly shut up now Jerichonians were

Within their walls, which could not screen from fear.

A new unheard of siege they now began,

No forts erected, nor one battering ram.

An army led by priests, sounding rams horns,

And ark (like military chest) upborn

Upon their shoulders, with an open poise,

Without the sound of war's confused noise.

Well might the people now immured say
In scorn, what means this childish martial play?
Can these rams horns or despicable found
Such consternation give as quit our ground;
In fright to make us thro' dismay to yield,
Surrender base,—And loose with shame the field?
No, Israel, those may blow, and blow again,
If this be all, in safety we's remain.
Six days the city they around parade
In this odd form, and not one breach is made;
Till day the seventh, when early in the morn,
They march again, and found the childish horn;
And times around it seven, they hie away,
Without appearance least of conquest day:
Till shouting loud with found the seventh round,
The walls come tumbling level with the ground.
Then enter the besiegers sword in hand,
On every side observing the command
Of their own leader, in destroying all
The people curst of God, both great and small.
Bathing their swords in male and female's blood,
To execute the will of an offended God.
Life, and its comforts; cattle, hoof and horn,
Destruction swallows; dreadful state forlorn!
City consum'd, and rubbish heaps appear,
With curse denounc'd 'gainst him who should uprear
Its walls again.—Which judgment came to pass,
When Hiel rear'd its gates again, with loss
Of his two sons.—So firmly stands God's word,
Whether in judgment or in mercy heard:
The former true was by the Beth'le found,
Which signal mercy true the latter found.
In Rahab's safety 'midst destruction dire,
Here grace triumph'd in sight of blazing fire,
May not we own Jericho's fate to be
A type of Rome's foretold catastrophe.

The

The records sure point in prophetic strains,
 Her fearful end and everlasting pains.
 The bowls of wrath God will upon her pour,
 And all her plagues come on her in one hour.
 Thus Joshua was with signal honour crown'd,
 And his great fame spread all the nations round.

Next towards Ai the people turn'd their eyes,
 Thinking at once the same for to surprize.
 In confidence three thousand march away,
 But soon are smitten : unexpected day !
 Like water melts their hearts with sudden fear,
 With dust they cover heads, and garments tear.
 Prostrate upon the ground their captain lies,
 And utters to the Lord in mournful cries,
 Alas ! O Lord, why have we Jordan past,
 To fall a prey unto our foes at last ?

What shall we do ? Thy name blasphem'd will be,
 When Israel flies before the enemy.

Arise, faith God, why liest thou on thy face ?

'Tis Israel's sin which causeth this disgrace :

They've lied, dissembled, and my cov'nant broke,
 And therefore cannot stand against the stroke
 Of enemy, unless thou take away

Th' accursed thing from them, without delay.

The lot is cast for tribe and family,

And Achan's found the thief, and doom'd to die ;

Both him and his feel the chastizing rod,

Judgment with mercy reigns i' th' house of God.

Judgment being giv'n, the war's renew'd again,

And ambush laid in city's western plain ;

While Joshua makes advance with army grand,

Unto the front, and makes thereat a stand :

Which seen by the besieg'd, they sally out,

In hopes to give the foe a total rout.

Elate with courage, they the battle join,

When Israel flies with previous design :

Which proof to them of certain victory gives,
 And therefore every man the city leaves,
 In hopes of slaughter, and the richest spoil,
 Of nations round, thro' Israel's warlike toil.
 Naked the city left, and signal giv'n,
 By Joshua's brandish'd spear towards the heav'n;
 The ambush rise and rush the gates within,
 And soon in flame the city all is seen.
 Surprise this, when beheld by those in chase,
 At once they must perceive forlorn their case.
 Confounded all, nor power to make a fight;
 Surrounded all, and no way left for flight;
 They perish all; the female with the male,
 Nor one escapes to tell the woeful tale.
 Their city burnt, their king hang'd on a tree,
 And God ador'd in his own family.

Now Israel's conquests Gibeon sore alarms,
 And fearing safety by the force of arms.
 They sought by artful wiles and policy,
 Their lives, to save by shew of amity;
 And Israel gives their troth they shall not die.
 But when their treachery and wiles are known,
 Their doom's perpetual bondage to each one.
 Thus satan oft by stratagem and wile,
 Preserves some darling troops, man to beguile:
 Till clearer truth makes manifest the band,
 Then death's their lot, or bondage out of hand.
 The nations round alarm'd, combine and rise,
 And vow revenge on Gibeon's treacheries.
 Jebus's king, confederates with four,
 In deadly league, and haste with all their pow'r
 Gibon to crush; and soon encamp'd are seen,
 Before the city, which had royal been:
 They fly to Joshua, and their case made known,
 To their relief all night he marches on,
 And fell to fighting early in the morn.

Discomfited,

Discomfited, the field all round they fly,
And after them the conqu'ring armies hie.
Close the pursuit, and great the slaughter was;
When earth and heaven combine to fight: alas!
What can vile mortals do, or whither fly;
God opens now his magazines on high,
And from his treasuries of hail down pours,
Upon his foes, such killing vengeful showers,
As bring destruction more than Israel's sword,
Upon the race by God and men abhor'd.
And while the sun made haste his race to close,
And favour the escape of Israel's foes,
The chief commander cries, in mighty faith,
Unto the Lord his God, and boldly saith;
Sun stand thou still, and over Gibeon stay;
Moon stop thy course, and lengthen out the day:
Till I of mighty foes avenged be,
And we'll record it to posterity;
That God Almighty to a mortal's prayer
In condescension great did lend an ear,
And nature's great machine did stop, 'till he
Avenged was of Israel's enemy.
Twelve hours the whirling orbs around stood still;
No day like that before, nor ever will
The like again be seen, 'till Jesus come,
And every shining lamp within the dome
Of heavens high arch, extinguish; and destroy
His foes for ever; and with endless joy,
Save, and for ever crown with righteousness,
The righteous nation which his truth possess.
Chase, slaughter, ended: all the kings are found
Hid, lurking in a cave within the ground;
Brought forth by order: and the men of war
Commanded with their captains to draw near,
And set their feet upon the necks of kings:
Thus saith the chief, the Lord your God shall bring

Your foes beneath your feet, and make you ride
 On earth's high-places like a swelling tide :
 Only believe God's word, and keep his laws,
 And he will bruise the head of all your foes.
 Kings executed : next their arms are turn'd
 To Makkedah, and that the same day storm'd,
 And took the city : king and every soul
 That breathed, fell in the destruction foul :
 Libnah and Lachish, Gezer, and their kings,
 Meet the same fate : their sin destruction brings.
 Eglon and Hebron, Debir too likewise,
 With all their souls, fall in the sacrifice :
 Country depopulated and laid waste,
 Around the hills and vales where'er they past.
 To Gilgal's camp with joy they turn again,
 After a seven years glorious campaign.

King Jabin, next, of Hazor monarch crown'd,
 Of many countries and their kings around,
 His vassals summons : and the rest combine
 In league with him, and all their forces join :
 And Merom's waters make their rendezvous,
 There to concert destruction on their foes.
 Their number who can properly explore,
 Who're like the sand upon the briny shore :
 With chariots and with horses not a few,
 Conquer'd the world has been, with far less shew.
 Fear not, faith God to Joshua ; for before
 The sun twice falls upon the western shore,
 Them I'll deliver into Israel's hands,
 Their chariots burn, and then possess their lands.
 On morning after, suddenly the sound
 Of war is heard, thro' both the camps around :
 They smitten are, and perish in the rout,
 Death reigns triumphant, kingdoms round about.
 Not one, of all that huge and countless crowd,
 Was left to breathe, or tell their tale abroad.

Their

Their royal city is in ashes laid,
Which had from yore been of those kingdoms head,
Riches immense; of kingdoms great the spoil;
They now enjoy reward for all their toil.
Thus all the southern lands subdued were,
The hills, the plains, the vallies, every where.
Long time did Joshua war, even six years more;
For none made peace but Gibeon as before.
For God, the people had to hardness giv'n,
For crimes unnatural acted against heav'n.
That he might justly, and without all blame,
In their destruction, glorify his name:
And in his righteousness their land bestow,
On whom he pleas'd, on all his sons below.
At that same time Jehoshua did put down
Men call'd gigantic, and men of renown.
The Anakims, and many more besides,
Of various kindreds, and of various tribes;
Thirty-one kings, whose kingdoms he divides.

Thus was the land subdu'd; and quiet giv'n;
So Jesus shall give rest at last in heav'n,
To his own Israel, when their wars are o'er,
And rest with them for ever conqueror.

The land divided, and a charge being giv'n
By Joshua, for to serve the God of heav'n;
Who promise had fulfill'd, and wonders wrought,
For Israel, and their various battles fought:
With threatnings awful if they turn'd away
To other gods, nor did their God obey.
That soon their adversary he would turn,
And let his wrath in fiery vengeance burn
Against their tribes: with evil them consume,
And let their foes their armies overcome.
But if you cleave to him, he'll you defend,
And prove your faithful everlasting friend.

The

The people, as one man, answer'd aloud,
 Nay we will serve alone the Lord our God.
 A monumental stone set up on high,
 This solemn covenant shall ratify.

People dismiss'd; Jehoshua dies in peace:
 Nor leaves successor to fill up his place.
 But kingdom of the chosen holy race
 Delivers up to God; and sovereign grace.
 So shall the true Jehoshua do at last,
 When all his toils and holy wars are past;
 Give up the kingdom of his name and praise,
 And God be all in all to endless days.

Briefly my muse the skirmishes pass o'er,
 Which Israel's children in the days of yore
 Under their judges had, at different times,
 When their rock sold them, for repeated crimes,
 Unto their foes; where in oppression's school
 They learn'd to know the folly of the fool:
 Who leaves his God, and turns to vanities,
 Works of men's hands; the refuges of lies.
 And when to God they cried in their distress,
 The Lord in mercy and in righteousness
 Appear'd in their behalf, and saviours gave,
 Who never fail'd the tribes oppress'd to save.
 Of this sort, Othniel, first of Caleb's kin,
 Who from the hands of Cushan-rish-thaim
 (King, where Abram, in his idolatry
 Did dwell, and place of his nativity)
 Did rescue, and subdue with mighty hand
 Israel from bondage, in a stranger's land:
 And gave them rest and peace for forty years,
 And wip'd away their sin-occasion'd tears.
 By Ehud's prowess, next the Mo'bites fall,
 Who eighteen years did Israel keep in thrall.
 Ten thousand mighty men fall by the sword
 Of Jacob, at the pass of Jordan's ford.

Shamgar,

Shamgar, with rustic weapon in his hand,
Prevaileth over a Philistine band
Of men six hundred, scatt'ring all their pow'r,
And to God's people giving rest once more.
Next Jabin, Canaan's king, again grown tall,
Israel subdues, and brings their tribes to thrall;
For twenty years they groan in misery,
Oppressed by a cruel enemy:
This works repentance, thro' the pow'r of God;
For fleshly Israel only learns by rod:
In their affliction, early, saith the Lord,
They'll seek me, and my name shall be ador'd;
And prophets reverenc'd: thus they haste away
To Deborah, judge and prophetess that day;
Who orders Barak, Abinoam's son,
To draw to Tabor's mount ten thousand strong:
Only from Zebulon, and Naphthali;
The tribes adjoining to the enemy:
And promiseth, to Kishon river small,
That God will bring king Jabin's forces all.
With chariots many; of construction strong;
And multitudes, by Sisera led along.
Barak goes forth, with his ten thousand men;
And soon the armies march, within the ken
Of one another; then the woman cries,
To Barak's army small, arise, arise,
The Lord is gone before thee, and to-day
He will deliver, smite, and take the prey.
Dismay'd the host, by pow'r to them not known;
They fall, they die, their captain flies alone;
Weary and faint, he comes to Heber's tent,
Whose wife receiv'd with friendly compliment
The chief forlorn: but soon his weary head
Nails to the ground, and smites the captain dead.
Israel is conqu'ror and salvation's song
They sing triumphant, as they march along.

Hear,

Hear, O ye kings, give ear ye princes all :
 While Israel sings, deliverance from his thrall.
 Ye nobles speak, who on white asses ride ;
 Ye who in judgment's chair, to judge preside ;
 Or ye who walk upon the king's highway,
 Praise him whose scepter's righteousness alway.
 Awake ! O Deborah, prophetess of God,
 Awake, awake, and sing his praise aloud.
 Barak arise, and lead captivity :
 Let noble foes to Israel bow the knee.
 The kings who by Megiddo's waters fought,
 Where heav'n for Israel great salvation wrought.
 The stars combin'd, did in their courses frown ;
 The waters rag'd, and swept the carnage down.
 O Israel, thou hast strength itself trod down :
 Not only strong, but strength ye conquerors own.
 Blest above women shall the Kenite be,
 Whose praise shall sound unto posterity.
 With nail and hammer only in her hand,
 She smote the captain of a warlike band :
 Mortal the stroke ! For at the woman's side
 He bow'd, he fell, he lay, and then he died.
 So let God's foes for ever scatter'd run ;
 But all who love him as the rising sun
 For ever live, and reign upon his throne. }
 Scarce forty years were past away and gone,
 But Israel had forgot these wonders done :
 And turn'd aside from following of the Lord ;
 Casting behind their backs his name and word.
 Then did their God deliver to the hands
 Of Midian, his own people and their lands.
 Like grasshoppers they swarm the country round,
 Devouring all the herbage on the ground.
 With herds and flocks, like wild Tartarian race,
 Reducing Israel into great distress :

Who

Who dens and caverns seek now, for to hide
Them from their foes, pressing on every side.
Israel impoverish'd, now begin to cry
Unto the God of Gods, above the sky.
Whose ear is always open to the pray'r
Of faith, ascending from the heart sincere.

A prophet, by divine commission sent,
Israel reminds, how God from banishment
Did them deliver; and in mercy broke
With out-stretcht arm proud Egypt's cruel yoke.
And gave them Canaan's land; and laws divine;
Declaring, I am yours, and you are mine.
But you my voice have not obey'd: and now
The fruit of sin ye shall find grief and woe.
An angel from the living God appears,
Regarding Israel's penitential tears:
From shady oak, he cry'd, to Joash's son,
The Lord is with thee, mighty Gideon.
Alarm'd, the peasant cries, my Lord, if so,
Why then is fallen on us all this woe?
Where are the miracles our fathers say
God worked for us, but as yesterday?
The Angel of the Lord, e'en God most high,
Look'd on the man, with graceful majesty,
And bad him go, in this his might and pow'r,
Which might did rise from spirit truly poor:
For spirit proud can never trust in God;
Nor have dependance on a Saviour's blood.
Signs granted, and instructions likewise giv'n
Unto the new created chief, from heav'n.
An altar's rear'd, on rock, in order'd place,
And Baal's shrine demolish'd with disgrace.
Great is th' affront, in idolizing eye,
To see their God blasphem'd; and after lie
In ruins; with the shady bow'r around,
Cut down, and all lie scatter'd on the ground.

Sufficient

Sufficient provocation, to engage
Th' idolaters to cry, in frantic rage,
To Gideon's father, now bring forth thy son
To die, for breaking Baal's altar down.
Will ye for Baal plead, the old man cry'd;
If he be God, let him the cause decide.
Baal's misfortune, of dethrone, spread fast,
And far; throughout the countries of the east;
And brought their children down to Jefreel's plain,
An army countless as the drops of rain
In teeming show'r: and now the pow'r of God
Is by Messiah on his servant show'd.
War's trump is sounded; heralds are sent forth,
Throughout the coasts of Israel, south and north.
An army soon assembles in the field:
Messiah's army, without sword or shield.
But first the captain seeks a farther sign
From God, to know his call to be divine:
Let fleece of wool, said he, be laid on ground,
And drops of dew o'erspread the earth around,
And fleece be dry; then shall I surely know
My hand shall Israel save, and overthrow
His foes: 'tis granted, and the spungy wool,
Was, in the morning, with a dew quite full:
A bowl of water wrung from out the same,
Sufficient proof, the wonder from God came.
But unbelief presumes to ask again;
Let ground be wet, and dry the fleece remain:
'Tis granted; and in haste the chief arose,
Battle to join; with all his mighty foes.
But God, who seeks his glory in his ways,
And man prevents from sounding his own praise,
To Gideon cries, thine army is too great,
For me to give, by you, vict'ry compleat.
Now let it thro' the host proclaimed be,
That all depart who fear the enemy;

And

And more than twenty thousand turn'd aside,
Leaving ten thousand only, with their guide,
The people yet, faith God, too many are ;
Go to the waters, and I'll prove them there.
Whoever lappeth water with his tongue,
I've chosen, with thee for to march along :
But all who bow, to drink upon the knee,
I have refused ; as unfit for me.
What meaneth this ; may we presume to say ?
Unless stand fast, in ev'ry evil day.
Girt with God's armour, from his armory,
Wherein we can his great salvation see,
Against the wiles of ev'ry enemy.
Army reduced to three hundred men ;
And Midianites incamped within ken :
Like grasshoppers which fill the vallies o'er ;
Numberless as the sand upon the shore.
In dead of night, Gideon goes down to spy ;
And to view the incamped enemy.
List'ning, he hears a man, his fellow tell,
A dream, which in that moment him besel.
I saw, faith he, a barley-cake come down,
Against a tent, which fell and lay alone.
His fellow soon the dream did right expound ;
For knowledge then by dreams was often found :
'Tis Gideon's sword, he cries, old Joash's son,
We're captivated by him ev'ry one.
Gideon transported, to his host retir'd,
And worships God, who had his heart inspir'd.
Arise, faith he, for Medianitish bands
Are all deliver'd now into our hands.
Pitchers, and lamps, and trumpets, take in hand ;
Do as I do ; observe this my command.
This army now equip'd with armour new,
Such as the worldly warriors never knew.

But

But God's commands, however weak they seem,
Obtain the end; for wisdom dwells with him.
In middle watch, when darkness reign'd around,
This little army moves, with trumpet's sound:
Their pitchers break in pieces; shouting loud,
The sword of Gideon, and the sword of God.
Their foes affrighted, ran, and cry'd, and flew;
And in confusion one another flew.

Dreadful the slaughter; sixscore thousand men
Fell in the carnage dreadful, there and then:
Princes and kings felt the destroying sword^{dtiw}
Of great Jehovah, the all conqu'ring Lord.^{dtiw}
What could God mean, by such odd work as this?
We dare not say, 'tis all but foolishness;
Give us but leave, and we'll presume to guess.
God warns his sons, against the evil day,
For to be ready, and prepar'd alway.

The preparation must, by his commands,
Be girded loins, and burning lamps in hands:
The girdle's truth; and that is gospel pure;
Set forth by trumpet's sound in days of yore.
The Christian's lamp, must word and spirit be,
Which giveth him the light of life to see.
The pitcher frail, must be the human frame,
Which lives to die, and dies to live again.
When pitcher at the fount is broke in twain;
Then dust returns unto its dust again;
And death seals up the weary life of men.

But stop, my muse, nor further here proceed,
To sing Messiah's great and ancient deeds:
Which he once did, by delegated pow'r,
The same whereof is known in worlds all o'er.
Pass over what he did by Jephtha's hand;
When Ammon robb'd and plunder'd Israel's land.
How he deliver'd from oppression great
God's people, groaning at their tyrants feet.

• Likewise

Likewise pass o'er what the Almighty wrought
By Sampson, when he with Philistines fought:
How one man, with the jaw-bone of an ass,
Slays heaps on heaps, as mowers fell the grass.
Never before, nor since, such strength was seen,
Which strength from Christ the strength of Israel came.
Astonishing, to see a stately dome
By one man's hands so suddenly thrown down;
With several thousands of Philistine lords
And ladies, met to praise their wooden gods.
How great the crash! How dreadful was the fall!
Of temple, god, and worshippers and all.
Leave David's glorious victories unsung,
Tho' once with joy around the world they rung;
As sacred leaves most fully them record,
Not leaving room t' enlarge for human word.

MESSIAH'S

MESSIAH'S CONQUESTS.

B O O K III.

SING now how great Messiah took the field,
Himself in person, without sword or shield.
As sacred annals clearly have display'd ;
When the eternal Word in time was made
Flesh of our flesh, in lowly servant's form,
Not credible, if God did not inform.
He comes on lower ground, for to engage,
His greatest foes, fill'd with their utmost rage.
The pow'rs of darkness, earth and hell around,
Unite in league, on hearing warlike sound
From angel's shout : To you, O men, is born
The Saviour, Jesus Christ, a child forlorn.
Shepherds inform'd, to Bethle'em haste away,
Finding the infant lying on the hay :
In manger laid, with virgin-mother by ;
Blush O ye great, at God's humility.
Kings of the east a journey take from far,
Directed by a light, nam'd a star.
To Jebus led, they call on Herod there,
And of strange things they to the king declare.
Not doubting but he rightly could inform
Them, where he was, who King of Jews was born.
For in the east, say they, we've seen his star ;
And for to worship him, are come from far.

Herod

S. Herod disturb'd, and all Jerusalem,
 Convenes the chief-priests, and demands of them
 Where Christ for whom they looked, should be born;
 And they from scriptures quickly him inform:
 Bethle'em of Juda, is by God's decree,
 The fixed place for Christ's nativity.

Then Herod calls the wise-men privily,
 Enquiring strictly when they first did see
 The star; and this perhaps might after be
 A rule to fix his time in Masacre.
 Wise-men dismissed now to Bethlehem,
 With charge to search with diligence for him:
 And when ye find him, then but let me know,
 And I to worship him myself will go.
 Hypocrisy in grain! But leaving thee,
 We turn again unto our pilgrims three:
 To whom their heav'nly guide appear'd to them,
 Leading them joyfully to Bethlehem.
 Standing direct o'er where the infant lay;
 Then leaves them, when brought to the living way.
 They worship give, and off'rings of great cost,
 To child now hanging at the mother's breast.
 O grace! O love! How richly ye appear;
 And verily, what angels did declare.
 Satan alarm'd at this portentous sign,
 Bestirs himself, fearing decree divine
 Was coming on; which he remember'd well,
 Was the grand stumbling block whereon he fell.
 When like the sun of morning, full of light,
 Refus'd to acquiesce in God's delight:
 That is, he would not stoop, or yield, that God
 Should join himself to human flesh and blood;
 And therein perfectly be glorify'd,
 Thro' his perfections, all thereby decry'd.
 And in that form, object of worship be
 To men and angels, thro' eternity.

And therefore proudly left his first estate,
Or his beginning, who did him create.
And thus he fell, and ever since his fall,
As serpent, once his tool, was deem'd to crawl
On earth; and on his belly lick the dust:
So knows the fiend, his head must once be crush'd,
By woman's feed, when once that should appear;
This is the object of his hate and fear.
And therefore fearing that time now was come,
For him to meet that awful, dreaded doom;
He looks, he listens, and to comrades cries,
Awake, ye princes, to new conquests rise:
If this for battle final, prove the hour,
If we but conquer, we regain our pow'r:
You know since first we did our standards rear,
And for the cause of liberty appear,
What trusty friends you have been still to me,
As I to you; O glorious unity.
Call now to mind the many glorious deeds
We have achiev'd, since from dependance freed;
Think how at first we baffled our great foe,
Who fought his glory from a man below
Our native skies; think how we did trepan
The first, the wisest, and the greatest man:
An image of his maker, said to be,
Plac'd in the height of earth's felicity,
In paradise; which these mine eyes did see;
In pristine glory, beauty, majesty.
O how did envy in my breast then burn,
To see a man of brittle clay but born
Enjoy such bliss; but by unheard of wile,
We did the wise, the happy pair beguile.
Deceiving them, in what themselves did own
Their duty, and whereby they held their crown.
Thus far frustrating that abhorr'd decree,
Of men being made center of unity.

And

And ev'ry thing throughout the world so wide,
Be gather'd into man, and glorify'd.
But this great man does now to us incline,
In our black cause of liberty to join.
Our image now, not his, the man doth bear;
Thus far that plan is disconcerted here.
The man, created for such noble ends,
Now dies, and rots; glory to us, my friends.
While chief declaims, th' associates round him stand,
With open mouths, and motions in each hand.
Th' internal lord, perceiving this, goes on,
Crying, my nobles, think what we have done:
Is not this world in gen'ral at our sway?
Whole nations adoration to us pay.
We teach, ~~they~~ hear, and bow before the stone;
That gets the knee, but hearts are all our own.
Millions of millions, round this earthly ball,
Are ev'ry moment at our beck and call.
Tho' our great foe, from nature, God is nam'd,
We have that little by our prowess gain'd.
Where is the God! such worshippers can show
As we, throughout the nations all below.
Has he his priests to stand his throne before?
We, for his one, can shew him twenty score:
Has he his off'rings at his altars slain?
But here we go beyond him much again.
His victims are but only creatures good;
But on our table we have infant's blood.
What numbers to our mammon daily bow;
And bacchus' shrine is often crowded too.
His devotees the traitors often play;
But ours stand firm, and seldom run away.
For tho' to him great numbers bow the knee,
Yet in their hearts are of our family.
He is their titular Lord, but we supreme;
He rests contented with the vile and mean.

Who yet pretends to have all pow'r to make
 His servants holy, nor them e'er forsake.
 He boasts a kingdom on this earth to have,
 Which he comes down only to seek and save,
 And rescue from our pow'r, with mighty hands,
 To plant with them his desolated lands:
 Which we forsook, in order to obtain
 That freedom, nature gave us right to claim.
 This kingdom, as he owns, but remnant is;
 A scatter'd corps of wretches in distress.
 Naked and poor, and hated every where,
 As in his memorandums he declares.
 Tho' he extols some of that puny breed,
 Calls them his sons, and owns them for his seed;
 Yet often leaves them in the time of need. }
 Witness his champion David, so belov'd,
 And by him often for his feats approv'd.
 Did we not often foil this hero brave?
 Make him turn madman, his own life to save;
 And on the ground to let his spittle fall;
 And like the fool, turn scribbler on the wall.
 'Tis true he kill'd a champion great of ours,
 But we reveng'd his death with equal pow'rs:
 When we brought down the monarch to the ground,
 Roaring for help, to save, and heal his wound.
 But scorn'd to act the part which he had done;
 To kill, when only fainting, in a swoon.
 What praise he to his Solomon did give;
 For riches, wisdom, none like him did live.
 Forsooth this king must build a temple great,
 For his great God to put therein his feet:
 And consecrate it for an house of pray'r,
 That nations all might come and worship there.
 Did we not shew herein our wisdom more
 Than his, so praised by his God before,
 When we persuaded him, O Milcom great,
 To build thy temple close by his God's feet?

And

And do not their own records fairly own
Their temple great did den of thieves become?
These are but hints of each renowned deed,
When we ourselves from his dependance freed.
This animating speech, from glowing soul,
A fiery zeal enkindled thro' the whole.
The cry was gen'ral, something must be done;
But what that something was, is yet unknown.
Then chief spoke on: we have a trusty friend
To whom I would this cause first recommend;
'Tis our beloved Herod, king of Jews,
Who will not, I dare say, to help refuse.
Let some of us but whisper in his ear
That danger to his life and kingdom's near:
Then he'll devise some means to break that cloud;
Which now appears some danger to forbode.
And further yet I to advise proceed;
Let our prince Moloch fly on wings of speed
To Herod's court, and then with him pursue
The hints I've giv'n, or add (if need) thereto.
The audience clap their hands with great delight;
And Moloch faster flies than rays of light.
Finding king Herod in a fullen muse,
Conferring with himself, what means to use
In this affair, whereof he was appriz'd,
By eastern kings, and by his priests surpriz'd:
One voice declar'd, the King of Jews was born,
The other said, in Bethlehem, with scorn.
The king fear'd this bad news was but too true;
In great dilemma, knew not what to do.
For if this King of Jews foretold, appear,
The priests declare he will be arbiter:
And if the kings by heav'nly order come,
With purpose to give worship unto him,
Then he is God; in either case, I fear,
No hope is left for king or kingdom here.

The king perplex'd, with all Jerufalem,
 Prince Moloch whispers softly unto him;
 Art not thou king as yet? Then why thofe cares?
 Haft thou not power to difperfe thy fears?
 Exert thyfelf now, with a kingly arm;
 And fave thyfelf from the impending harm.
 The laws of God thee plainly authorize
 'To fave thyfelf, when dangers fudden rife.
 Publish a law, which orders to deftroy,
 Around Jerufalem, each new-born boy.
 Then thou art fave, a king, a kingdom ftill;
 Ruling thy realm as king, with kingly will.

Advice infernal was no fooner giv'n,
 Than joyfully received, as if from heav'n:
 Nay ten times more will man believe the lie,
 When fatan fpeaks, than word of God from high.

The bloody law is publish'd; judgment flies
 Around the coafts, and nought is heard but cries.
 Rachel in tears, with unrelenting groans,
 Refufing comfort, for her butcher'd fons.
 The lovely babe, lock'd in the mother's arms,
 Looks up, and fmiles, at the impending harms:
 Till bloody fword the children's blood had spill'd,
 And parent's foul with unknown anguifh fill'd.
 But whilft the air refounds with groans and cries,
 Moloch obtains a pleafing facrifce.
 But fatan thou art overwitted here;
 The dove is fled, thou thought to catch in fnare.
 The holy child thro' providential care,
 Preferved is, to aggravate thy fear.
 Egypt's the place where 'once thou long didft reign;
 Where God preferves his firft-born, now and then.
 But ftop, my mufe, and make a little pause,
 And fay what is the reafon or the caufe
 That God fhould act above all nature's laws;
 In wrapping of himfelf in human frame,
 To meet on earth with fuch difgrace and fhame:

Purfu'd

Pursu'd and hunted like a beast of prey,
 Whilst he, Jehovah, always did obey:
 And after all, hung on a shameful tree;
 Explain, if now you can, this mystery..

Weighty indeed, the question you propose;
 Higher and deeper than I can disclose.

For angels here, are searching evermore;
 Yet never fully can this theme explore.
 But what I've learn'd of this great mystery
 From book of God, I'll shew most willingly.

When time, destructive time, at first began,
 Creation rose; the work of God alone.

Things now beheld around us, every where,
 Were not made of the things which now appear.

And 'tis a maxim true, by nature's laws,
 That nothing can of something be a cause.

If nothing can by known or unknown laws
 Be an inactive, much less active cause;

Then it must follow, by necessity,

God has existed from eternity:

Who was, and is, and evermore will be.

And if by chance came this stupendous frame;

Then word creation is an empty name.

Therefore Jehovah once created all,

Nature, and creature: things both great and small.

Heav'ns and their host, which words must needs contain

The countless crouds of the angelic train.

All spirits pure, without or flesh or bone;

Standing continually before God's throne:

Ready always to execute his will,

Like princes who surround their sovereign still.

Then the first man, was made the last of all,

(With Eve his wife;) whom God did Adam call.

Compounded beings, made of flesh and blood,

With living souls, breath'd from the living God;

In Maker's image, but more faintly shone

Than in the angels, standing nigh God's throne.

But

But made to know their God, as chiefest good ;
 While in his image, fair and bright, they stood.
 Possess'd of honour, and dominion too ;
 Ruler o'er all in earth and seas below.

Plac'd in a paradise, laid out and plann'd
 By God himself ; and planted by his hand.
 Trees full of fruit, both pleasant to the eyes
 And full of fruit, adorned paradise.

With charter large, freely to eat of all,
 Excepting one, which God himself did call
 'The tree of knowledge, for a test to be
 Of man's allegiance, and God's sovereignty :
 By an injunction unto Adam giv'n,
 With sanction awful by the Lord of heav'n :
 'Thou shalt not eat the fruit of that one tree,
 For in that day death shall thy portion be.
 Thus man was taught, by supernatural law,
 From whence his life and happiness did flow.

You've heard it hinted in our song before,
 How angels fell from God, and were no more
 Angels of light ; but of the darkness now,
 In chains consign'd, to everlasting woe.
 Nature broke off from God, the source of good,
 Can think, and act, and fight against her God :
 But nothing else : so fallen spirits laid
 A plan, to try if man could be betray'd
 And brought with them companions for to be,
 In their rebellion, and their misery.
 In this vile scheme did Belzebub engage ;
 Armed with cunning, policy, and rage.
 To paradise he flies, on wings of speed,
 And meditates how he may best succeed.
 The serpent he beheld, a creature fine,
 Adorn'd with spangles, and like seraph shine ;
 With wisdom more than other brutes abound,
 And more familiar with our parents found.

From

From these observances he forms his plan,
 How to attack the wise, the great, good man.
 'Tis done: and now he comes in deep disguise,
 Looking around, to spy his wish'd for prize:
 Who soon are seen, walking in social bands,
 In purest love, joined in heart and hands.
 The tempter faints, fearing that two might be
 An overmatch for all his subtlety.

And knowing man superior much to be
 His spouse, in knowledge and stability;
 He wish'd to find the woman all alone,
 And waits until the wish'd for time is come:

He sees her walk, in muse of piety,
 Alone, towards the interdicted tree.
 He slyly then takes the forbidden fruit;
 And freely of the same begins to eat.

This in the woman did attention raise;
 She stands, and earnestly begins to gaze.
 Serpent commences speaker, and begins
 To reason strongly on mysterious things
 How softly with his *yeas*! he ushers in
 A conference, which introduced sin:

Yea, hath said God, by an express command,
 Of ev'ry tree which in the garden stand
 Ye shall not eat: the woman piqu'd to hear
 Their charter large curtailed with a sneer,
 Replies, (with warmth) our liberty is great;
 Of every tree we may most freely eat:
 Excepting one; from which we must abstain,
 Lest we should die, and turn to dust again.

Woman, how soon thy faith is wav'ring found!
 How fast (in arguing) art thou losing ground!
 Where didst thou hear thy God forbidding thee
 To touch the fruit of that or any tree?
 Didst thou from God such soft words ever hear
 As *lest ye die*? His words were plain and clear.

Surely

Surely in eating, dying ye shall die,
On this hung life and immortality.
Thy words imply, when rightly understood,
Thy life depended not on word of God;
But on some evil, hidden quality,
Which in the fruit forbid conceal'd did lie.
If so, thy fear from God removed is,
And on the creature fix'd for happiness.

The serpent now had gain'd the woman's ear.
And further learn'd, from what she did declare,
The terms whereon man held his earthly crown;
By holding fast the word of God alone,
He now goes on, that word to undermine,
And prove it quite another thing to mean:
And on the words which he had learn'd to know,
He plays the critic, by attempts to show
That tree of knowledge, by God rightly nam'd,
Must have such virtue in its fruit contain'd,
As to give knowledge, what is right and wrong,
The great prerogative of God alone:
Therefore, word death, is but a scarecrow here,
To keep your minds in slavery and fear.
Eat but this fruit, and you shall quickly find
Such great irradiations in your mind,
As to judge rightly what is good or ill,
And govern'd be, only by your own will.
Learn by example, which you now behold
With your own eyes, the truth of all I've told.
The fruit I've eaten, and you now perceive
No signs of death; for yet you see I live.
You likewise hear the serpent, lately dumb,
Open his mouth, and speak with human tongue;
And reason too about no trivial thing,
But such as pleasure and improvements bring:
Therefore its clear, by eating ye shall be
As gods, and live in immortality.

Woman

Woman bewitch'd, falls in the tempter's snares;
The fruit now to her eyes pleasant appears.
Her taste on edge, seeing it good for food,
But most desir'd to make man as their God;
She takes, she eats, prevails with Adam too;
Thus enter'd sin, and misery, and woe.

But stop—I read of holy angels still,
Who know, and love, and always do God's will:
What was the cause these in the truth abode,
And kept their native habitation, God?
While those did fall into eternal death;
Subjects of sin, and objects of God's wrath.
Did this from different native pow'rs proceed.
Or from these taking to their pow'rs more heed?
By due improvement of those talents giv'n
By their Creator, Lord of earth and heav'n.

But first I must this certain truth lay down,
That sin is evemore the creature's own:
Being an action, of its own free-will,
Without impulsive cause to good or ill.
For creatures coming from the hand of God,
Must then be free to chuse the bad or good:
Therefore the fall of the angelic train
Was their own act, and only theirs the blame.
For author of our sin God cannot be,
His nature that forbids eternally.

Of elect angels in God's word I've read,
And that now Jesus is their Lord and head:
Call'd holy angels of the Son of Man,
Who act and serve him in redemption's plan:
And with most sharp and penetrating eyes,
Are learning from the gospel mysteries,
More of Jehovah's wisdom, manifold,
Than ever was elsewhere, or seen or told.

When Jesus Christ was born in Bethlehem,
Those angels all were charg'd to worship him.

Doubtless

Doubtless they're now confirm'd in holiness,
And shall for ever stand to see God's face.

Election surely is from God alone,
And is the choice of many, or of one.
Thus, Jesus Christ is the elect of God,
And fore-ordain'd to be made flesh and blood :
And in that form to purchase his dear bride,
Of sinners vile, thro' which God's glorify'd.
Election next, we hear of human race,
Chosen in Christ, to manifest his grace.
Chosen before there was mountain or hill,
Thro' the good pleasure of God's sovereign will.
Not for some good in them, by God foreseen,
Either from nature or God's grace in them :
Free-grace election, would thereby be void,
And meaning of the term *free-grace* destroy'd.
As our apostle Paul has shown most clear,
To all who read, and have got ears to hear,
And hearts to understand, the mystery
Of godliness, which in God's word doth lie
No longer hid, but to his saints made known ;
Who're taught of God to shout free-grace alone.
Knowing that their election is of God,
And their salvation only thro' Christ's blood.
God's people are not chose for sanctity,
Seen in themselves, or once foreseen to be ;
But for the glory of God's holy name :
Not without, but to become without blame.
Thus was election, of God's church of old ;
As we in oracles divine are told :
Not for your righteousness is Canaan giv'n,
For of all nations, dwelling under heav'n,
Ye are the most stiff-necked, as plain appears,
By your rebellion, now these forty years,
Under such signs and mighty wonders shown,
As never were in any nation known.

This

This was the case with good old Isaac's seed,
'Ere good or evil from them did proceed.
That God's eternal purpose might be known,
Touching election. On his will alone
To stand; and not on human fancy'd pow'r;
But on God's grace to reign for evermore:
Not upon man, who wills and runs in haste;
But on that God whose mercy standeth fast.
The elder shall to younger bow the knee,
Which must imply inferiority
In something: what that something was, we hear,
By scriptures open'd after many a year:
Did not, saith God, by prophet Malachi,
Jacob and Esau both together lie:
Twin brothers, in one womb, one flesh and blood,
Having as yet done neither ill nor good;
Yet Jacob have I lov'd, saith great I AM,
And Esau hated; this my ways proclaim.
As proof of which, I laid his mountains waste,
An heritage for dragons and wild beasts.
This Esau own'd; his buildings shattered were,
But vainly hop'd he could the same repair.
As all the serpent's seed under God's heav'n,
Are hoping thro' their works to be forgiv'n.
But what saith God? The answer is at hand;
Altho' they build; their buildings shall not stand:
For I'll throw down their weak untemper'd wall;
Border of wickedness, they shall it call:
The people who shall by the living Lord
Of heav'n and earth, for ever be abhorr'd.
Thus time, and change of times, rightly explains,
What elder serving of the younger, means:
Not in some temporal blessings here below;
For Jacob did to Esau cringe and bow.
When he to meet him with four hundred men,
In hostile manner, march'd o'er the plain.

While

While Jacob trembling, on his knees at pray'r,
 All night, to be preserv'd from guilty fear,
 Of brother's wrath, who seem'd to have the pow'r
 Of being now reveng'd, for wrongs before.
 But God, whom now he did both fear and love,
 Unto his purpose did most faithful prove:
 Making the wrath of man to praise the Lord,
 And chaining the remainder by his word.

In this bright mirror of God's wond'rous ways,
 We see his judgments, and his glorious grace.
 Judgment in leaving Esau, the prophane,
 In his own sin and blindness to remain.
 And him who was no less the sinner vile;
 In deep hypocrisy, and serpent's guile;
 Snatch'd, as a brand, by free and sovereign grace,
 To stand on record, 'till the end of days.
 This way of God is through the scriptures seen,
 From first to last, his ways for to have been:
 In dealing with the fallen race of man,
 Since wantonly he from his Maker ran.
 Two seeds did early in the world appear,
 At enmity, since that time, every where.
 This shew'd itself in two own brothers first;
 The seed of woman blest, but satan's curst.
 The same throughout the patriarchal line,
 And ever since, where gospel-truth did shine.
 Israel of old, God's chosen people were,
 And figure true of God's election here:
 For unto Abram, and his promis'd son,
 The promises of grace did always run.
 To seeds, he saith, not as of multitude,
 But to thy seed, which was the Christ of God:
 Connected with his church, ordain'd to be
 Kinsman, redeemer, of God's family.
 Thro' which relationship, of flesh and blood,
 They then became the first-born Son of God.

Chosen

Chosen, but thro' the flesh, they carnal were,
 As their own hist'ry fully does declare.
 The carnal laws which Moses to them gave,
 Never intended were their souls to save :
 But only types to be of better things,
 Which gospel tidings to the nations brings.
 Even to that heav'nly nation to be born
 Of Word and Spirit, on the gospel-morn ;
 Not of the flesh, nor choicest human blood,
 Nor of the will of man, but will of God.
 As Hagar's son by Paul the type was made
 Of all whose birth is but from the bond-maid ;
 All the self-righteous, who in whole or part,
 Trust in their works, or goodness of the heart,
 Are not of faith, as scriptures clear maintain ;
 But under the old covenant remain :
 For grace and works can never joined be,
 In man's acceptance with God's purity,
 Without making them both a nullity.
 And if on grace alone it doth depend,
 And man's salvation faileth in the end ;
 Then we may boldly call this not the grace
 Promis'd by God unto our fallen race ;
 For thro' his grace salvation promis'd is,
 Which must include eternal blessedness.
 This grace in gospel-word to all appears ;
 By which is made the gospel-wheat and tares.
 The tares made such by him who did them sow ;
 The seed was bad, and fruit must needs be so :
 The seed were children of the wicked one,
 One spirit with him, tho' not flesh and bone.
 But the good seed which were by Jesus sown,
 Were saints, and saved by him every one.
 This shows that now within this worldly field,
 Where gospel generally for truth is held ;

K

Two

Two sorts of saints will oft be found therein,
 Both differing from the world, in outward mien;
 Both virgins call'd, and both with lamps in hand,
 Both set their faces towards Canaan's land,
 Both walk'd together on the gospel road,
 And both profess one faith in the true God;
 And both escap'd the world's pollutions here,
 And both did wait for bridegroom to appear:
 And yet how shocking to relate the end,
 When cry was made, the marriage to attend,
 Only one half of that small number found
 To have receiv'd the word into good ground:
 Even to that heart and spirit made anew,
 And promis'd to the seed of Abraham true.

Where error reigns, there satan has access,
 To introduce with him all wickedness;
 Thro' making man believe that cursed lie,
 That he may sin, and for his sin not die.
 Blindness of mind, with self-sufficiency;
 A fancied love, with hateful enmity;
 A boasted faith, without one grain of love,
 Or one good work its genuine fruit to prove;
 An heart quite good, yet full of spirits foul;
 A righteousness, without regard of rule:
 Owning God just, who yet unjust may be,
 In sin forgiving without penalty;
 Owning him righteous, who yet pleas'd may be
 With imperfections, thro' sincerity;
 Calling him holy, who yet ne'ertheless,
 May have communion with unholiness.

This is the fruit of that one single sin,
 By which the seeds of evil all came in:
 Conceiv'd in sin, Oh wretched state forlorn!
 Under the curse of God, a sinner born.
 Condemned by a broken law he lies,
 For death a prey, for hell a sacrifice.

Leading

Leading a life of sin and misery,
Till death close up the woeful tragedy.

The world throughout, in every age, has giv'n
Proof of this truth, if not declar'd from heav'n.
Hateful, and hating one another here;
Deceiving, and deceived, every where.
Here stubborn facts, which cannot be deny'd,
Are proofs conclusive this for to decide.

This was the cause why God became a man,
Him to restore to happiness again.

Which must in justice be, and equity,
With God's perfections all in harmony.
A broken law must have its just demand
For payment, otherwise the sinner's damn'd.
By an obedience, as requir'd by law,
A righteousness of works, without one flaw:
And satisfaction for the trespass giv'n,
Against the majesty of God in heav'n.
Besides there wanted a redemption too,
Of captivated man from hands of foe;
With restoration of the fallen soul,
To God's own image, to compleat the whole:
For without likeness, man cannot be good;
Devoid of this can never dwell with God.

Now sing, my muse, of this great mystery,
And let God's oracles thy guidance be;
Or else thou'll blunder on this subject high,
So far above creature-capacity.
For none herein God's counsellor has been;
Not angels, much less any sons of men.

When this great breach was in creation made,
And plan, which was in deepest wisdom laid,
Abortive seem'd.—And conqu'rors on the field;
Nor pow'rs created could assistance yield:
And heav'n itself around with sackcloth hung;
And fearful silence sat on ev'ry tongue,

For half an hour.—Then did God's Son arise,
 And silence broke, with pity in his eyes;
 My Father dear, thy well-beloved Son
 Shares with thy grief, at what our foes have done;
 By introducing sin, our works to spoil,
 And rob our glory of creation's toil.
 Yet there is hope, we may the breach repair,
 If thou a body wilt for me prepare:
 I in that body will engage, with thee,
 Our foes to conquer, and the captives free;
 And captive lead the great captivity:
 And fix them in thy love, thro' special grace,
 Continually to stand before thy face.
 Each purified with an unspotted soul,
 From sin and stain brought in by serpent foul.
 Bringing them back with penitential tears,
 And broken hearts, in love and filial fears:
 And thro' my grace, give each a new made heart,
 Which from their God shall never more depart.
 These gracious words, made angels sing with joy;
 Glory to God! Glory to God on high:
 For peace on earth, henceforth shall now remain,
 Thro' God's good-will, hereby made known to men.

These are but hints of what the scriptures mean
 By covenant of grace, which they explain.
 Which covenant immediately took place
 On Adam's fall, and reigns thro' sov'reign grace,
 Unto eternal life; on sinners poor,
 Riches of which now reigns for evermore
 In Jesu's face, with such all-healing beams,
 Making the objects drink of living streams.
 This was the grace which shew'd the saints of old
 The way to God, thro' wisdom manifold.
 And as in glass, we now more clear perceive,
 Thro' faith God's glory, and thro' faith now live.

Which

Which glory now we'll try for to explain,
More fully, in the Lamb for sinners slain.

God frequently takes on himself the name
Of glory, God of glory, or the same.

And this his glory seeks, in all his ways,
In works of nature, or in works of grace:

And for his pleasure they created were,
And do, and shall his glorious name declare.

Works of creation loudly him proclaim,
The pow'rful, great, and only wise I AM:

And works of grace, when rightly understood,
Shew forth his name to be the only good.

When Moses did request of God to shew
The way to him, whereby he might him know;

He adds likewise, let me thy glory see,
If grace I've found before thy majesty.

The answer was, I have thee known by name,
And will pass by thee, and mine own proclaim.

Thou shalt my goodness all, and glory see;
For unto whom I will, I'll gracious be.

Moses plac'd in the rock, Jehovah nigh,
Shadow of Christ, rock of eternity;

God passed by, and did by voice proclaim,
His great, his good, and his all-glorious name:

JEHOVAH, the JEHOVAH, merciful,

Gracious, long-suff'ring, and abounding still

In truth and goodness, thousands for to bless,

Thousands of Israel, thro' my righteousness;

And mercy great, in forgiving the sin,

Iniquity, transgressions they are in.

But yet in clearing, will by no means clear

The guilty, but in making sin appear,

Exceeding sinful, thro' redemption's plan,

Which shows most fully, the great sin of man;

And grace of God in truth, by visiting

On children's children, their forefathers' sin,

Till generations three or four are gone,
 And father's blood exhausted in the son,
 Of those who hate me.—This is God's great name
 And character; for evermore the same:
 Consistently herewith, no sinner can
 Be sav'd, but only thro' redemption's plan.

For this great end, Jesus the Son of God,
 Was in due time, made human flesh and blood;
 And for this reason, he from sin has freed
 Thousands of Israel, who are Abr'ham's seed.
 In judgment just, and perfect equity,
 And with free-grace and mercy to agree.

But that we may proceed on solid ground,
 We first maintain, that thro' this world around,
 No one redemption did as yet appear,
 To correspond with this, God's character:
 But only that, which revelation shows,
 To answer to God's character and laws.
 Without the loss of attribute divine;
 For in the Son all God's perfection shine:
 But no where else, in all God's work around,
 Can justice, mercy, love, and grace be found.
 But now in Christ these all in fulness dwell;
 With pow'r, and wisdom, which did conquer hell.
 Not only is God glorify'd hereby;
 But sinners sav'd, to all eternity.

MESSIAH'S

MESSIAH'S CONQUESTS.

B O O K IV.

AND now we'll reassume our song again ;
 And sing the conquests of the Lamb once slain.
 Conquests not only over flesh and blood ;
 But over pow'rs, like to the pow'rs of God :
 Rulers of darkness, in this world below,
 As gods o'er all but those who Jesus know,
 As the true God, and life eternal too,
 Who saves his people from their sins and woe.
 This great Messiah, was in form of God,
 Before he did partake of flesh and blood :
 And did not think it the least robbery
 With great Jehovah equal for to be.
 For scripture, which alone our guide must be,
 Declares him our Creator constantly.
 In the beginning, faith John, was the Word ;
 And this Word was the mighty God and Lord ;
 The Lord of Hosts, by whom all things were made,
 And he by whom this world is governed :
 The cause of causes ; with his Father one ;
 And Holy Ghost ; the three-one God alone :
 The self-existent, independant Lord ;
 And the unspoken, everlasting Word.
 Unmade was he, and unbegotten too ;
 Or otherwise he must beginning know.

This mighty God, did in due time become,
A child, a son, in virgin Mary's womb :
Thro' overshadowing pow'r of the most High,
A virgin's pregnant ; here's the mystery
Of godliness ; now manifest to men,
And shall a subject evermore remain :
A messenger divine adds something more,
And introduceth it with a therefore,
That holy thing which shall be born of thee,
Shall Son of God, most truly called, be :
His Father David's throne shall him be giv'n,
To reign o'er Jacob, as the days of heav'n.
And of his kingdom there no end shall be,
Blest are the eyes which shall that kingdom see.
Two natures then did in that womb reside,
And there and then the marriage-knot was ty'd :
Knot indissoluble for to remain,
Between vile, sinful dust, and great God-man.
Altho' two natures, yet but person one ;
And that divine, tho' join'd with flesh and bone.
For divine nature being fully there,
Prevented human person to appear :
For if a human person he had been,
That person only he could but redeem.
But for that nature which from God had fled,
And not one person only, Jesus bled.
Tho' natures two ; unmix'd they did remain ;
And each their properties did still retain.
As, God, he strength and wisdom did abide ;
As man, in weakness, he was crucify'd.
Tho' truly man, yet not by man begot ;
So he was holy, free from ev'ry spot.
Harmless he was, and undefiled still,
Who for our sin his precious blood did spill.
This was the Man by prophecies foretold ;
Who should, like Joseph, be by brethren fold.

Not

Not only fold, but for his brethren die;
And, in the end, raise them with him on high.

Of Jesu's childhood, we hear little said;
Save that his parents duly he obey'd,
And wrought with father Joseph at his trade:
Earning, with sweat of face, his daily bread.
Early partaking of the curse, which sin,
By Adam's disobedience, had brought in.
One thing indeed, in Christ's minority,
Astonishing to thoughtful minds must be;
How he, at twelve years old, could so contend
With learned doctors, and himself unlearn'd.
Doubtless a ray of his divinity;
With some uncommon sparks of majesty,
Shone forth; when in his father's business
He was engaged, either more or less.

No more we hear of Jesus, until John
Baptizing came, in waters of Enon.
That Jesus might fulfil all righteousness,
We find him with John in the wilderness;
Waiting upon him, for to be baptiz'd,
Which greatly the baptizer, John, surpriz'd.
I've need of thee, and comest thou to me;
Suffer (cries Jesus) now it so to be.
He's wash'd in Jordan: and behold from heav'n,
And earth likewise, there's witness to him giv'n.
Both unto human eyes and ears reveal'd;
And therefore for the true Messiah seal'd.
The Father's voice was heard from heav'n aloud,
Like claps of thunder, from the broken cloud;
Saying, this is my well-beloved Son,
In whom I am well pleas'd, my work he's done.
And while they listen to the voice from heav'n,
Another signal is unto them giv'n:
The Holy Ghost, in form of harmless dove,
From heav'n descends, and rests on Son of Love.

Jesus

Jesus on earth has witnessed the same;
Sufficient this God's favour to regain,
Wherever known: hereby without excuse
Will men be left, who to believe refuse:
Yet one thing more, deserves our notice here,
And that's what God to Moses did declare;
When his great name he did to him proclaim,
That Jesus Christ must answer to the same:
And manifest it, both by work and word,
Or else he cannot be the Christ and Lord.

Jesus baptized with the Holy Ghost,
And of his armour fully now possess;
Is to the wilderness by Spirit led,
Either to die, or bruise the serpent's head.
A place far from the eyes of human ken,
Where birds of prey, and dragons, had their den.
For forty days a solemn fast did keep
In wilderness, where hurtful beasts did sleep:
A situation of compleat distress;
In hunger, cold, and want, and nakedness.
Satan attacks him in this forlorn state,
Acquainted now with what had pass'd of late
At Jordan's streams; where voice and sign had been
Lately, from heav'n, by many heard and seen.
The tempter from this text, did first begin
Jesus to tempt to unbelief and sin.
Of what he had from heav'n heard testify'd
By God, who is thro' unbelief deny'd.
If thou be Son of God, thy pow'r make known;
And into bread convert this heap of stone.
What! Son of God? And starve for hunger too;
A wretched Sire, and puny Son also.
It cannot be, the whole is but a dream,
Or some foul spirit counterfeiting him.
Pray did not God, once in this wilderness,
Thousands and thousands of his people bless?

With

With bread from heav'n, and water from the rock,
For forty years he fed that rambling flock.

And thou forsooth! His first-born Son must pine,
And die for want: that God cannot be thine.

Jesus replies, man liveth not alone

By bread; but by the words of God, which come

From his own mouth, which life and spirit are,

And will, thro' faith, preserve me from despair.

Therefore the word I've heard, from God above,

Will life and strength unto me ever prove.

Satan alarmed, falls into a swoon;

But from his fainting fit recovers soon.

And the same conflict is again renew'd,

Tho' by some diff'rent ways and means pursu'd.

The fiend perceiving Jesus Christ to use

No weapon but the sword, the same did chuse:

Sword of the spirit, with two edges keen,

Which joint and marrow can divide between;

And ev'ry secret of the heart disclose,

And naked, unto all, the same expose.

One well may wonder what the fiend could mean,

By armour so destructive unto him.

For word of God his hist'ry fully gives;

As all may see, who read it and believes.

For all his wiles are manifest thereby,

And call'd mystery of iniquity.

Surely he thought, his end he might obtain,

Thro' his great art in corrupting the same.

For satan could not but suspicions have

That Jesus was Messiah, come to save:

From many hints, which he before had seen,

At Jesu's birth, and Jordan's healing stream.

But hopes and fears, mixed with enmity,

Still prompted him to hope for victory.

He might reflect upon his former deed,

How well by wiles, he often did succeed,

In days of old, when he made mother Eve,
His lie, entwisted with the truth, believe.
While she in paradise, with holy God,
Stood perfect in most holy flesh and blood.
And Jesus Christ, altho' the holy God,
Appeared now but human flesh and blood.

Satan leads Jesus now to house of pray'r,
God's temple then, whose presence dwelled there.
Nought yet appears but truth and piety;
Who could suspect, beneath all this, the lie?
But truth or error in his hand, 'tis plain,
Are always us'd, his end for to obtain.
On pinnacle on high, or point of stone,
Jesus he sets, to stand, or fall, alone.
Perching, like bird, on weathercock on high,
With wings expanded, ready for to fly:
But would or could not push him headlong down,
That would have made the action not Christ's own.
For free-will must in human actions be
The leader, or else no free agency,
Nor vice, nor virtue, have existency.

But satan now draws his unrusty sword,
And shews himself acquainted with God's word:
Cast thyself down, he impudently said,
If Son of God, thou need not be afraid:
For it is written in that book of thine,
God charged has, his angels, all divine,
To keep his sons, as mothers in their arms
Keep children safely from impending harms.
Jesus the blow returns, by the same sword,
'Tis writ, thou shalt not tempt thy God and Lord.

* * * * *

SATAN then takes him to a mountain high;
Displays the glory, to the naked eye,
Of this vain world, and each alluring bait;
Thinking perhaps, it would him captivate;

Fool

Fool that he was ; to think that he who made
The world at first, should by it be betray'd.
Jesus then spoke, with unresisted pow'r,
Satan be gone, and trouble me no more :
For 'tis recorded in God's holy word,
Worship is due to none but God the Lord.
Satan at this precipitantly fled ;
And Jesus' vict'ry was at once display'd :
Angels were by Jehovah then sent down,
Immanuel's noble victory to crown.
He who our predecessors had beguil'd,
Now by Immanuel's pow'r is fairly foil'd.

Jesus, when entering on his ministry,
Selected twelve, ambassadors to be ;
That after his decease they might proclaim
A full salvation, thro' their Master's name.
He call'd one here, another there, and they,
Without gainsaying, did their Lord obey :
Men destitute of all scholastic worth,
In reason's eye unfit for to hold forth
The gospel ; yet as Moses' rod did guide
The chosen tribes, over the swelling tide ;
So by the rod of God's great strength, did they
Eternal life to sinners' hearts convey.
Nay Jesus has to them this witness giv'n,
Satan I saw like lightning fall from heav'n :
Your preaching shall his enmity disclose,
Fear not, his vaunting pow'r I will oppose :
My healing balm the dark'ned eye shall clear ;
And bid new music charm th' unfolded ear ;
The dumb shall sing ; the lame his crutch forego,
And leap exulting, like the bounding roe.
Death, hell, and grave shall feel my conqu'ring hand,
Give up their prey, when I do give command.
My conqu'ring arm, ere long, shall win the field,
E'en David like, without or spear, or shield.

When

When great Goliath, fill'd with hellish pride,
 Appear'd, Jeshurun's army to deride;
 David inspir'd, with more than human skill,
 Did leave his flock to browse upon the hill;
 And forthwith down into the valley came,
 Crying, what shall the conqueror obtain
 Who lays Goliath breathless on the plain :
 The croud reply'd, the king will gifts bestow,
 And he must also be his son-in-law.

His sling he takes, picks up five stones with speed,
 Then for th' attack he straightway did proceed.
 The tyrant seeing David's ruddy face,
 His anger rose, he breathed out disgrace ;
 Am I a dog, thou villain, he did cry,
 That with a staff to me thou'rt drawing nigh :
 Come here, and I will tame thy foolish pride,
 And give thy carcase to the feather'd tribe.
 David reply'd, thou comes with spear and sword,
 I come i' th' name of Israel's God and Lord ;
 Whom thou blasphem'st ; but thou ere long shall see
 Jehovah will decide the victory.

The nimble youth then fixt the fatal stone
 Within his sling, which fetch'd the tyrant down.
 Then snatching up the huge unweildy spear,
 Cuts through the massy neck, from ear to ear.
 The Philistines then fled ; from rear to van,
 Loud acclamations thro' the Hebrews ran.
 Here now in type we have it clear display'd,
 What God, in paradise, to th' serpent said :
 Altho', says God, thou may injure man's heel,
 Thy head ere long a fatal stroke shall feel.

But to return ; seeing the multitude
 Boldly into his presence to intrude ;
 His mouth he open'd, and did there explain
 The law, which does all human hearts enchain :
 Under which law Adam's descendants lie,
 Helpless, and hopeless, to eternity.

But

But Jesus did it fully magnify,
And now the sinners he can justify.

When she, with bloody issue, to him came,
And only toucht (by faith) his garment's hem;
Her bloody issue was absorbed quite,
E'en by his word, who spoke, and there was light.
Demoniacs and lepers were made whole;
Not in their body only, but in soul.

Five thousand once did gather him around,
And heard attentively the joyful sound:
Some prov'd its pow'r, and did obedience yield,
Altho' deliver'd in the open field.

Then calls the twelve from out the croud around,
And bids them seat the people on the ground;
Humility indeed! No table spread;
Two fishes only, and five loaves of bread:
All sure would wonder, all would gazing stand,
Unless they saw a multiplying hand.

His eyes and hands he unto heav'n did rear,
Call'd for a blessing on the homely cheer;
May we unto this practice still adhere.

And when the guests were fully satisfy'd,
Take up the fragments now, Immanuel cry'd:
Sure now they would him for Messiah own,
To see more taken up, than was set down.

A blind man once unto the Lord applies,
To clear the film from his beclouded eyes;
He cries, O Son of David, look on me,
And let me in thy works a sharer be.
By this we may draw a conclusion sure,
He knew Immanuel's promogeniture.
Dost thou believe, said Jesus, I have pow'r
Thy clouded eyes to brightness to restore?
I do, dear Lord, he cries; then Jesus spoke,
A shining brightness thro' his eye-balls broke;
Thy faith hath made thee whole, now go thy way;
This clearly Jesus' Godhead doth display.

As

As God, he was eternal and divine;
 As man, he sprung from royal David's line.
 His word the foaming billows did divide,
 When tribute came, a fish his wants supply'd:
 Foxes have holes; the winged fowls lie down;
 But Jesus had no place to call his own.
 When he thro' Salem's streets on ass did ride,
 The little children loud hosanna's cry'd;
 While Pharisees did sneer, and him deride.
 On foot he walk'd, around, from place to place,
 To publish the glad tidings of free-grace;
 Yet for all this, what does from hence ensue,
 The self-plum'd Pharisees uneasy grew;
 Call'd him a fool, a madman, and what not,
 As if the promises they had forgot:
 Hereby we may, as in a glass, behold,
 The truth of what the prophets long foretold;
 That tho' it was a well concerted plan,
 And laid in deepest wisdom, by I AM,
 It would be hated by proud fallen man.
 A stumbling stone, tho' by Jehovah laid,
 A snare to some, to some a cooling shade,
 A refuge sure unto his chosen flock,
 A healing balm, a fountain, and a rock.
 But to return, when Jesus' hour drew near,
 That he must at his creature's bar appear,
 To be arraign'd, for crimes, but not his own;
 Here's love which must his ev'ry action crown.
 How did he comfort his beloved train,
 Before that sinful man did him arraign;
 Let not your hearts be troubled, Jesus cries,
 Nor my departure you at all surprize;
 I'll go, a place for you to seek, and then
 I'll certainly return to you again:
 Send down the Comforter, your joys t' advance,
 Bring all I've said to your remembrance.

This

This done, he bids them go, a place prepare,
Where jointly they might eat the passover :
Gave them a sign, which straightway did fall out ;
This shews he rules both heav'n and earth thro'out.
The meeting set, how solemn was the word
Which did proceed from Jesus Christ the Lord ;
One of you shall, (says he) this very night,
Betray your Lord, before the morning light.
How must it fill each faithful heart with shame,
To think one must thus vilify his name ?
With an united voice, they all did cry,
Lord Jesus, is it I ? Lord, is it I ?
To this Immanuel straightway reply'd,
'Tis he into whose hands a sop I'll guide :
To Judas then the sop he did impart ;
And satan got possession of his heart.
The hymn being sung, forthwith they all retir'd,
And Judas with the hellish band conspir'd ;
For thirty pence his Master he betray'd ;
The hypocrite was fully now display'd.
Satan perceiv'd his weakest side full well,
Threw him a golden bait, and dragg'd him into hell.
Jesus into the garden did retire,
O'erburthen'd with his father's vengeful ire :
Due to our crimes, the which we should have born
In hell, for ever, hopeless and forlorn.
From ev'ry pore he sweat great drops of blood ;
Here's mercy, grace, and love, worthy of God.
The croud appear'd, to whom Jesus did say,
If ye seek me, let these now go their way.
Which words their hellish rage did so confound,
They frighted fell, like stones, upon the ground.
Where's now the Arian, the Socinian where,
Who boldly dare at Jesus' Godhead sneer ?
Let them stand forth, and see, yea boldly try,
If this does not their system nullify.

L

Drop

Drop your false notions, own him Lord and God,
 Who has alone the painful wine-press trod :
 Or else a terror will your souls confound
 When the last trumpet ushers forth its sound.
 Prophets, I own, did wondrous works, but then,
 It always was thro' holy Jesus' name.

But to return, Jesus is now arraign'd
 At Pilate's bar ; tho' guiltless, he's condemn'd :
 And like a sheep, unto the slaughter led ;
 Reed for a scepter ; thorns to crown his head.
 Nail'd to a cross, they him aloft do rear ;
 His side they open, with a pointed spear,
 And blood and water do from thence appear.
 Blood to atone the wrath of God divine ;
 Water to wash and make their souls to shine.

But what does now ensue, dreadful to tell,
 The earth's convuls'd ; the rocks asunder fell ;
 The graves do their voracious jaws expand ;
 Some saints revive ; when Jesus gives command.
 Hear, O ye infidels ; behold and see !
 And drop, for shame, your infidelity :
 If not, when he a second time draws nigh,
 Who can you screen ? or whither will you fly ?
 No place but one, dreadful it is to tell,
 'Mong roaring devils, in a burning hell.

But to return, his body was convey'd
 From thence, and in a new sepulchre laid.
 Guarded, they thought, that none could steal it hence ;
 But God did baffle their blind ignorance.
 He rose by his almighty pow'r, that so
 God might, in justice, let the captives go,
 Hereby he has a full assurance giv'n
 That all believers shall ascend to heav'n :
 For if the first-fruits have admittance gain'd,
 The cross need never fear being detain'd.

Convert'd

Convers'd a while with his beloved train,
 Then went triumphant into heav'n again:
 There waiting 'till the top-stone is brought forth,
 And pleading for his church, his matchless worth.
 Then with loud shouts all heaven shall resound,
 And ring the peal in one eternal round.

Now does Jehovah, Jesus glorify,
 As in the gospel he doth testify.
 I'm pleas'd, he cries, in my beloved Son,
 Who finish'd has the work, and Zion won.

Now, reader, we have Jesus' work laid down,
 Which only, can appease God's angry frown.
 A sure foundation for to build thereon,
 Call'd, by Jehovah, the sure corner-stone.
 Here, here, my friends, we have it verify'd,
 The words which Jesus spoke before he dy'd:
 Destroy this temple, and on the third day
 Body and soul I'll from the grave convey.
 David, who did Immanuel personate,
 A prophecy exhibits, truly great:
 Thou wilt not leave my precious soul in hell,*
 Nor suffer worms upon my flesh to dwell.
 Our Lord gave to the Jews another sign,
 That unto him he might their hearts incline:
 As Jonah did three days and nights remain
 I' th' fish, the grave shall me the same detain.
 Paul says, in spirit he was justify'd,
 And after seen by the angelic tribe:
 Then to the Gentiles was forthwith made known,
 As in this poem I have fully shown:
 Then credited by many after this;
 And lastly, rose, and enter'd into bliss.
 Jehovah cries, I now am satisfy'd;
 Who then can part Immanuel and his bride?

L 2

Now

* *Hades*, that is, the invisible state.

Now who can say, the work's not fully done?
When all these prophecies are past and gone:
Nay thirty-three I find there are, and more,
If carefully the scriptures we look o'er.
Here's proof sufficient given, to confound
All reason'rs, who in unbelief are drown'd.
Yet we've not done, there's something yet behind,
The which will gladden each believer's mind;
At pentecost he meets each chosen friend,
The promis'd Comforter he down did send:
Which did, like fiery tongues, upon them fall,
Which must appear a wonder unto all.
Now their commission they did open out,
And gospel treasure freely dealt about.
Tho' fourteen different nations gather'd were;
Yet each one did in his own language hear.
Tho' some did mock, and others did blaspheme;
Yet Peter boldly spoke in Jesus' name:
Three thousand hearts were by his word brought down,
And fixt unshaken on the corner-stone.
Hereby was Jesus' saying verif'd,
When I'm set down at my dear Father's side
Far greater works shall ye perform, for then
I'll make you fishers, not of fish, but men.
Here mercy shines, and majesty conjoin'd,
Which must astonish ev'ry hearer's mind:
That many, who had spilt the Saviour's blood,
So soon should own and worship the true God.
Mercy in saving those who had imbru'd
Their wicked hands in Jesus' precious blood;
And majesty in pulling down the pride
Which does in ev'ry human heart reside.
Peter does not unto his hearers say,
Look to the Father, and for blessings pray;
But look up unto him whom ye have slain,
And he'll wipe off your ev'ry blot and stain.

Next

Next let us glance at one Stephen by name,
 Who did his Master powerfully proclaim.
 Tracing from Abraham his pedigree,
 Quite down until he dy'd upon the tree;
 This fill'd with envy ev'ry Pharisee. }
 He looking up, saw Jesus on the throne,
 So, undismay'd, with courage he went on;
 Telling them what he saw, their anger rose,
 They gnash'd their teeth, their ears they did upclose;
 Him to a stake inhumanly they ty'd;
 Ston'd him to death; thus he a martyr dy'd:
 Yet fervently he for his murd'ers pray'd;
 Here's charity by finite man display'd.
 Saul was consenting to this horrid deed,
 Unconscious that he Stephen should succeed;
 In publishing glad tidings all abroad,
 Of a soul-saving, sin-avenging God:
 Straightway he to the high-priest's house did hie,
 To get, from him, pow'r and authority
 To bind in prison ev'ry one he found,
 Who walk'd i' th' path that Jesus had laid down.
 Herein we see how foolish we are all,
 In knowing what may shortly us befall;
 For tho' we think to-day we clearly see,
 Yet who can tell what shall to-morrow be? }
 No one, except the great *eternal Three*.

Saul now equipp'd, he to Damascus goes,
 Havock to make of his religious foes:
 When lo, Immanuel from his throne look'd down,
 And thunder-struck the rebel to the ground;
 A voice was heard; he did no likeness see;
 Which cry'd out, Saul, why persecut'st thou me?
 Who art thou Lord? the Pharisee reply'd;
 I Jesus am, whom ye have crucify'd:
 Tho' blind, crawl to the city, Jesus cries,
 Thou'll find a cure for thy beclouded eyes.

God spoke to Ananias; he obey'd;
 All was effected when the pray'r was made.
 Instead of binding saints with hard'ned cord,
 He in Damascus boldly preach'd the Lord.
 Tell me, thou self-plumed Pharisee, Oh where
 Dare thou beneath thy fig-leav'd robe appear?
 Tell me, where was proud Saul's inherent worth?
 Whether in east, in west, in south, or north?
 Show me it clear in what part of his heart?
 Then will I fall, like Dagon, 'fore the ark.
 Where was his requisite, his wither'd hand,
 That he put forth before God gave command?
 If grace and merit once can coincide,
 We with I AM the glory may divide:
 Till this be shown, drop thy unscriptural scheme,
 And only title it a madman's dream.
 Paul after this no doctrine did declare
 That man with Jesus might the glory share;
 No, no, Paul's trumpet never gave this sound,
 But always bore man's merit to the ground:
 Yet still affirm'd, that good works will attend
 That faith which saves a sinner to the end;
 Yet not upon those works for life depend. }
 Often the twelve apostles, we do find,
 Were call'd upon to cure the lame and blind:
 Those who were dead, to life they did restore;
 Yet all was wrought by Jesus' mighty pow'r.
 Tho' Paul was once by mighty tempest tost,
 Jesus forewarn'd him he should not be lost:
 Nay by his pray'r God did the ship's crew save,
 From being bury'd in the rolling wave.
 This may convince us, tho' the Saviour dy'd,
 Yet still he lives and owns his ransom'd bride.
 Now all th' epistles which recorded are,
 To this great truth they attestation bear,

To

To wit, that Jesus he the work has done,
 And all believers, when their race is run,
 Shall joyfully have unoppoſ'd acceſs,
 For why? they're cloath'd with Jesus' righteouſneſs.
 When people to their doctrine did adhere,
 Straightway they formed into churches were;
 And men ſet over them, to care and guide
 That they did not from Jesus' precepts ſlide.
 The fooliſh church of the Galatians ſlides
 From Paul's injunctions, by ſeducing guides;
 He ſought with fervent zeal them to reſtore,
 Like veſſels driven from their proper ſhore;
 Crying, if we, or angels, do declare
 Another goſpel, they God's curſe ſhall bear.
 Paul's faithfulneſs unto his Lord, and them,
 Was here diſplay'd, and who can him condemn?
 When Peter once to prayer he did go,
 What a great wonder God to him did ſhow;
 A ſheet was by four corners hauled down,
 In which were different living creatures ſhown;
 Riſe, Peter, ſays the voice, come kill and eat;
 Not ſo, ſays Peter, 'tis forbidden meat.
 It has my ſanction, Jesus ſaid, then why
 Wilt thou againſt thy Maker's word reply?
 While Peter did upon this wonder pore,
 Three meſſengers did knock at Simon's door;
 Sent by Cornelius, to call Peter there,
 That he the bleſſed goſpel might declare.
 When he got there, Cornelius had call'd in
 His neighbours, and thoſe who were near a-kin.
 A happy meeting, profitable for thoſe
 Whom Peter did i' th' goſpel net encloſe.

The calling of the Gentiles here begins,
 Conſiſtent with the ſong Iſaiah ſings;
 Sing, Sing, Oh barren! Thou that did not bear;
 Behold, thy grand *Deliverer* draweth near:

Spare not, but lengthen out thy slacken'd cord,
 Thy *Maker* and thy Husband's Christ the Lord.
 Nebajoth's rams into thy courts shall throng,
 And join to sing redemption's pleasing song.
 Here's mercy here, and soul-reviving grace,
 Which did appear when Christ on earth took place.
 Who can from wonder cease, when we behold
 The things fulfill'd, by prophets once foretold.

When Paul and Silas were in prison bound,
 Only for preaching the glad tidings round;
 Jehovah saw, and sent a mighty shock,
 Which ev'ry door and fetter did unlock.
 The sturdy gaoler on his knees did fall,
 And did (like Publican) for mercy call.
 He took them home, and wash'd their stripes likewise,
 As if he'd found a soul-reviving prize.
 Works here did follow faith; not went before;
 Let merit-mongers on this passage pore.
 John, Peter, James, in this, did all agree,
 In spirit, and in gospel unity.
 Not fighting shadows, or running in vain,
 Forward they press'd, in hopes the prize to gain:
 Counting their lives not dear, if so they might
 Finish their race with joy, their faith with fight.
 Tho' many blaze their sentiments around,
 And would affirm, that James does Paul confound;
 But, reader, draw no such conclusion hence;
 Paul shows the object, James the consequence.

When John was banish'd from his own abode,
 Far from his people, yet not far from God.
 Haughty Domitian's fury had him sent
 To Patmos isle, in cruel banishment.
 Not that he could him from his God divide;
 This was beyond the tyrant's hellish pride.
 This revelation dark it does appear,
 Yet blest are they (says John) who read and hear.

God

God gave it to his Son ; he did transfer
The same unto a heav'nly *messenger* ;
And he to John ; and John to Jesus' bride ;
For all to look, and to be edify'd.
He introduces first seven churches here ;
Then justly shows them their true character.
The number *seven*, in scripture, does set forth
Perfection, in its true intrinsic worth.
The seventh day was the sabbath ; and we see
That seven times seven was the grand *jubilee* ;
Seven trumpets blown ; seven vials do out pour ;
Which verifies what I have said before.
John first of all seven churches doth relate,
Displays to ev'ry one their present state ;
Describing, first of all, their virtuous deeds,
And does not intermix their corn with weeds ;
Then their false steps he doth make manifest,
Shows them a cure ; but wrath if they persist.
Seven churches here, to us doth clearly show,
The flock that Christ will gather here below :
From that time, until he again appears,
To reign among his saints one thousand years.
May ev'ry church, form'd by the rule laid down,
With care attend, and steadily go on ;
Still keep in view, the path which Jesus here
Does to his churches solemnly declare ;
To doctrine still and discipline attend,
Then will he stand a sure, unshaken friend.
He is a jealous God, and therefore he
Binds them to walk in gospel unity.
Whoever does not walk in their first love,
He says, he will their candlestick remove.
How does he to the Laodecians cry,
Altho' thou'rt full, and wise in thine own eye ;
Yet thou art poor, and miserably blind,
Repent, or thou shalt no acceptance find.

John

John then beholds a high majestic throne,
 And twice twelve elders humbly bowing down;
 Crying, hail, holy, *all-creating Lord*,
 Thou worthy art, by all, to be ador'd.
 This song is only for creating pow'r;
 But soon we'll hear redemption's song all o'er:
 Call'd a new song, which none can sing but they
 Who are enlighten'd by a gospel ray.

John then beheld a sealed book, and then
 He wept, for none among the sons of men
 Could it unfold; but soon he was inform'd,
 That Judal's lion had the task perform'd.
 Then down all fell, at this amazing cry,
 Redemption's sung; creation is laid by;
 Creative pow'r bespeaks the arm of God,
 Redemption sounds mercy and truth abroad.
 Saints, elders, angels, now united sound,
 Amen, amen, in one eternal round.
 When the six seals were opened abroad,
 A cry was made, seal all the saints of God.
 A solemn silence then run heav'n around,
 Before the last seventh trumpet gave its sound.
 Not far from this, it clearly is display'd,
 How antichrist did raise his vaunting head;
 As Paul relates, mounting his stately throne,
 For he who let and hinder'd was come down.
 Rome, Pagan now, did gradually decline;
 The scarlet whore did then in splendour shine:
 To whom an universal pow'r was giv'n,
 Which made her vie with th' arbiter of heav'n:
 Her pow'r and pride together did combine,
 Vaunting herself, as if she was divine;
 Vending her wares, to neighbouring nations round,
 They drink it in, the which did them confound.
 Sitting on many waters, as we hear;
 Which, when explain'd, they people do appear;
 Intoxicated

Intoxicated with the blood of those
Who her blind zeal and blasphemies oppose.
Seven heads, are seven hills, on which Rome stood;
Ten horns, ten kingdoms which from thence had flow'd.
When Constantine the royal sceptre sway'd,
Her pomp and grandeur fully was display'd.
But lo, an angel does from heav'n come down,
Proclaims the fall of this great Babylon.
Yet will she never fully have an end,
Till Jesus and his spouse to heav'n ascend:
Yet now we see her gradually decline,
And her bright crown does now but dimly shine.
For Jesus, by his spirit and his word,
Does now appear to slacken her strong cord:
By which she has whole nations firmly bound,
And fill'd with gold her coffers all around.
But when Immanuel does again appear,
His brightness will *eclipse* her hemisphere:
Then shall the beast and whore by him be hurl'd
With vengeance down into a burning world.
Within this book, we often find it nam'd,
That God's own house by Gentiles was prophan'd:
This by Antiochus was brought about,
When he subdu'd the jewish land throughout.
Swine's flesh i' th' temple offer'd he, and blood,
And other things forbidden by their God;
On purpose to provoke the Jews to scorn,
Who for their sins were helpless and forlorn:
Joining with others in a hellish hate,
Sought the two witnesses t' eradicate.
Some annotaters would from this conclude,
These witnesses were men, with gifts endu'd
By God, the holy scriptures to explain;
But how they liv'd and dy'd, then liv'd again,
Looks somewhat strange; therefore we will presume
To substitute another in its room.

We

We may with safety state the matter thus,
 When God rais'd up Luther and Zuingelus;
 Call'd them from out the scarlet whore's abode,
 To publish round the blessed word of God:
 The witnesses reviv'd, and nations round
 Enlighten'd were, e'en by the gospel sound.
 These men being call'd by God, gave up their all,
 Fortunes, characters, lives, if God did call.
 Likewise when PRINTING was at first begun,
 Many translations round the world did run;
 Error was then expos'd, and th' scarlet whore
 Was fill'd with rage, and gnaw'd her tongue full sore.
 I think when matters now are thus laid down,
 From hence a safe conclusion may be drawn:
 The witnesses, two Testaments will prove,
 Even Old and New, which are like hand and glove:
 They witness give of the redemption's plan,
 Which Jesus finished, for fallen man.
 A time was, when the beast, and scarlet whore,
 Did rule, by a despotic sway, all o'er;
 Setting her foot on kings, in lordly manner,
 Making all bow to their tyrannic banner.
 Then banish'd almost was the word of grace,
 And men's inventions set up in its place:
 Yet notwithstanding all their rage and hate,
 The scriptures they could not eradicate.
 As th' ark of old, which God's word typify'd,
 Was often taken from the Jewish tribe,
 When they, for their transgressions, chast'ned were;
 Yet never wholly did it disappear.
 For tho' the witnesses lay dead, we hear,
 Yet they reviv'd, and did again appear;
 Proving that God is present every where.
 Tho' often here God's people are sore bound,
 And checker'd sorrows do enclose them round;

Yet

Yet in the end they shall sustain no harm,
For under them's the everlasting arm.

John next a wonder doth to us make known,
A woman pregnant, cloathed with the sun,
Brought forth a man-child, by the pow'r of God,
Who should rule nations with an iron rod.

But lo, a dragon forthwith did appear,
The child, when born, asunder for to tear.

But Michal by his pow'r did him subdue,
Then straight into the wilderness she flew;

Elijah like, when he from Ahab fled,

Lest he by Jezabel should lose his head.

Lo, here the seed the woman did bring forth

O'ercame the dragon by Immanuel's worth;

All must at this rejoice, in earth and heav'n,

And 'tis a wonder great, which he has giv'n.

Reader, I beg to be excus'd; for why?

Here's many things which now before me lie

Are unfulfill'd, and therefore unexplain'd,

Unless we a fore-knowledge had attain'd:

And if we had, it too much time might waste,

And would perhaps but glut the reader's taste.

We'll then just glance at the Messiah's reign,

One thousand years, with his beloved train;

When satan bound shall be, and Jesus' bride

Shall be collected to her husband's side;

But where, or when, 'tis not reveal'd, so we

Must drop the thought, until the scene we see.

Two then shall be i' th' field, the one shall stay,

The other shall in safety haste away.

Here shall rewards to ev'ry saint be thrown;

For all shall reap, e'en as they here have sown.

The term being ended, satan then shall be

Loosen'd once more from his captivity:

And strive to wreak his vengeance on God's train;

But they being seal'd, his efforts all are vain.

Tho'

Tho' Gog and Magog join the hellish band,
 Yet he and they shall by God's mighty hand
 With force and vengeance be for ever hurl'd,
 With all their tribe, into a burning world.

Now when the last great trumpet shall be blown,
 All must appear, to stand around God's throne.
 The books unfolded are ; sentence is giv'n ;
 And all God's chosen welcom'd into heav'n.
 And what does follow, dreadful 'tis to tell,
 The goats are hurl'd headlong into hell :
 Bound by God's justice, never to retire ;
 But scorch in flames of unconsuming fire.
 Who can a proper paraphraiser be,
 Upon the awful word ETERNITY ?
 Those persons who did here the truth despise,
 And eagerly pursu'd satannic lies ;
 Too late, alas, they see their great mistake,
 Like Esau, they repent when 'tis too late.
 Just as it happen'd in the days of Noah,
 When God no longer would their sins forego ;
 Down pour'd a flood, and swept them all away,
 But those who did God's messenger obey :
 Tho' fixscore years did he the crowd forewarn,
 To turn to God, or they should suffer harm ;
 Yet all his preaching they did dis-esteem,
 Counting it folly, like a madman's dream.

Reader, may you and I with care attend
 To what the word of God doth recommend :
 To eye the work which is by Jesus done,
 When on the cross he did for sin atone,
 Who rose, and re-ascended to his throne.

THE CONCLUSION.

READER, if thou to Momus art inclin'd,
And only with a criticizing mind
This poem does peruse; consider then
Thy views unprofitable are, and vain.
For why, remember 'tis God's holy word,
And th' subject is no less than Christ the Lord:
Whose pow'r is universal, unconfin'd,
Can by one glance inspect e'en all mankind.

When Jeraboam once stretch'd out his hand,
The prophet to imprison, gave command,
For telling him the message God had sent,
Which was contrary to the king's intent;
Behold, his hand did wither; then he cry'd
To him whom he so lately did deride:
The prophet, when unto the Lord he'd pray'd,
A sov'reign cure was speedily convey'd.
Hereby we see the prophet mercy show'd,
We also see a wonder-working God.

But if the good grammarian take offence
At something here, as void of eloquence;
Throw over it love's mantle, and for why?
The author's views were not to soar too high:
If so they'd been, it might more shame have brought,
They with scholastic treasure not being fraught;
The motives which induc'd the authors here
To versify on Jesus' character,

Was

Was only to induce the reader's mind
 To search the scriptures more, wherein he'll find,
 Some things instructive ; some thing always new ;
 Somethings quite clear ; some things beyond our view :
 However this is very clear and plain,
 They're a safe guide to God's peculiar train,
 And ever will a standard sure remain. }
 But as I have observed heretofore,
 Let this upon our minds be always bore,
 No safe conclusion can be drawn hereby,
 By those who walk in infidelity ;
 And are call'd off, without a change of mind,
 They can, with comfort, no acceptance find :
 Yet there's a hiding place, a refuge sure,
 Which when obtain'd, will all our sickness cure,
 Clearly set forth by Moses, when his tribe
 Did foolishly from God's injunctions slide ;
 Serpents were sent, their wisdom to confound,
 All bit therewith dropt dead upon the ground ;
 They cry'd to Moses, Moses then straightway
 Call'd upon God, who did a cure display :
 A cure, ridiculous in reason's eye,
 Yet all (tho' bit) who did by faith apply,
 And look'd thereon, tho' 'twas a deadly thing,
 Obtain'd relief, and cured was their sting.
 Jesus informs us plain, as John doth write,
 That he of this was the true Antitype :
 No sinner then need fear, but may apply
 Unto this safe, this sovereign remedy.
 Light then breaks in, the will is turn'd also,
 And nought but Jesus he desires to know
 For his salvation : now he sees it plain,
 His strength is weakness, all his knowledge vain.
 Now he the promises may look upon,
 When checker'd sorrows press his spirits down.

Tho'

Tho' heavy trials do oppress us sore,
Ours cannot equal those which Jesus bore:
When justice bruif'd him for his people's sin,
And our offences did devolve on him.
But thanks for ever be unto his name,
He rose, which did the victory proclaim.
If sin inherent does our minds oppress,
He has wrought out a perfect righteousness;
To be imputed unto every one
Who stands unshaken on the corner-stone.
If thoughts on death our spirits would dismay,
He says, its sting he fully took away;
The darksome grave, who need this state bemoan,
Since Jesus rose, and left the guarded tomb.
Who need be seiz'd with horror or dismay,
To be conven'd at the judgment day;
Because the union which is here begun,
Secures them safely round Jehovah's throne.
If steadily we in our duty stand,
For faith and practice must go hand in hand,
Happy, then may we say, happy are those,
Whose faith doth Jesus scripturally inclose.
If pining want their footsteps overspread;
He had no place whereon to lay his head.
If friends forsake them; did not his do so?
When he was entering on the scene of woe.
If Moses' law their spirits terrify;
We're told that Jesus did it magnify.
If temple's vail would them from him detain;
When he expir'd, he rent the same in twain.
If they (in fear) on the hand-writing gaze;
He nail'd it to his cross, th' apostle says.
If satan round them throw his noxious weed;
Jesus, for his, still lives to intercede.
And when the trumpet gives its awful roar,
The seas and graves their pris'ners shall restore;

To stand encircled round Jehovah's shrine;
The sun and moon for ever to outshine.
Here now they know in part; but there they'll see
Part by perfection swallow'd up shall be.
Methinks I hear the church below thus say,
With one united voice, Lord, come away,
And hasten on that soul-reviving day. }

FINIS.

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